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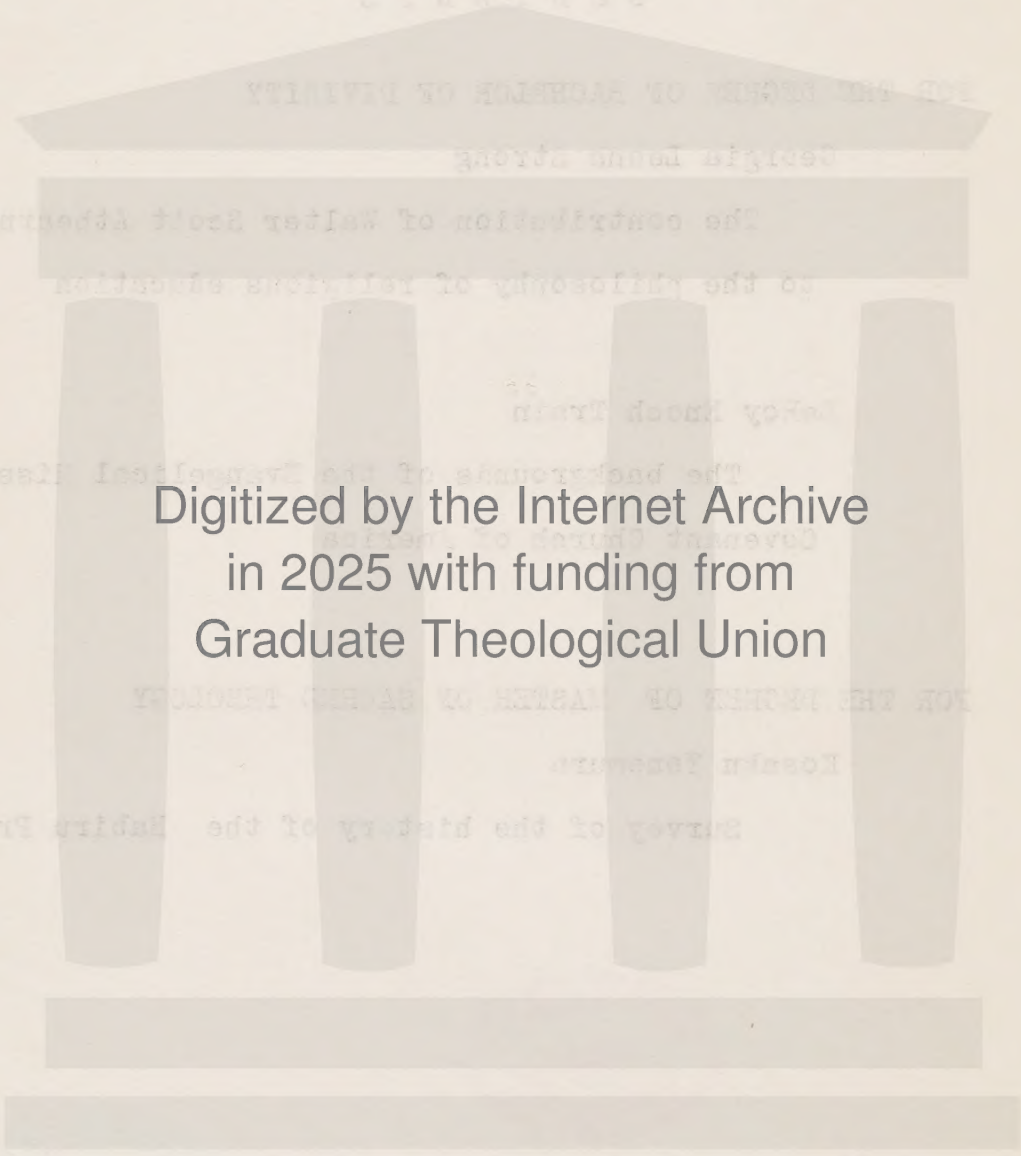

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THE CONTRIBUTION OF WALTER SCOTT ATHEARN TO THE PHILOSOPHY OF RELIGIOUS EDUCATION

By

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of

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WALTER SCOTT ATHEARN

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Mrs. Cecil E. Railey--for copies of Dr. Athearn's articles on Education in The Lookout, for April, 12, 1931-June 28, 1931.

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INTRODUCTION

Statement of Purpose

The purpose of this thesis is two-fold:

1. To make a study of Walter S. Athearn's philosophy of education and its practical application to the field of religious education.

2. To evaluate the contribution of Walter S. Athearn in the light of its influence on the field of religious education.

There are leaders today who have come to the realization that education must be founded upon a philosophy that allows for the spiritual growth of persons, as well as for the development of society. There is too, a growing idealistic trend in the thinking of lay leaders that needs to be rooted in a reasonable, workable philosophy of education.

In the light of these facts it would seem timely to make a study of the philosophy of a man who has made an outstanding contribution in the field of religious education. Walter S. Athearn has not only promoted a philosophy of education that has proven valuable to spiritual growth but he has also applied it to the development of a program of religious education.

Ever a man of action, he unhesitatingly stated his principles and beliefs. The following excerpt from an address delivered at the quadrennial convention of the International Council of Religious Education at Birmingham, Alabama, April 13, 1926, states briefly but concisely his platform--the contention against materialism and its influence in the field of religious education.[1]

> An age of science has given us a partial and incomplete view of nature. This partial and incomplete view of nature has been carried over into the fields of education, sociology, philosophy and religion. A Materialistic Age is the result.
>
> Sociology, philosophy, education and religion have all been affected by the adoption of the so-called "scientific method" drawn from a partial view of reality. The field of religious education has been invaded. Our greatest task today is to keep religious education, religious. The concept of the existence of a personal God is on the defensive. A naturalistic humanism is sweeping, almost unimpeded, through educational and religious circles. There is a rapidly developing cult of Christian atheists--persons who say they accept the ethical Christ's God upon whom that ethical program is based.
>
> The issues today are the age-old issues of idealism versus materialism. The issues are clearly defined in the realms of psychology, philosophy and logic as follows: Psychology--self psychology or purposive psychology versus behaviorism; philosophy--personalistic idealism versus positivism, pragmatism, realism, materialism, humanism, naturalism, instrumentalism, etc; logic--synoptic logic versus analytic logic.
>
> A moral and religious education built on behavioristic psychology positivistic philosophy and analytic logic will produce a materialistic, naturalistic humanism and eventually end in atheism, or, at best agnosticism for the church, and anarchy for the state.
>
> A moral and religious education built on self-psychology, personalistic idealism and synoptic logic will save the basic Christian concepts of a personal God, immortality, prayer, divinity of Christ, etc., and lead to theism for the church and democracy for the state.

To ascertain Dr. Athearn's philosophy and his application of it to Religious Education, we have used as our source

of data the books of Dr. Athearn, pamphlets, addresses, reports and letters. Careful attention has been given to the writings of other educators concerning Dr. Athearn, his philosophy and his educational contributions, such as are found in magazine articles, reports, letters and appreciations.

This study has been prompted by the writer's desire to know in a more personal way Dr. Athearn, his life, philosophy and contribution to religious education. Although it has never been the writer's privilege to know Dr. Athearn, a feeling of having acquaintance with him has developed due to having had two instructors both of whom have been students closely associated with this great religious leader, i.e., Dr. George H. Colliver, a student at Boston, 1916-17; and Dr. Walter J. Homan, who also acted as amanuensis for Dr. Athearn during the summer of 1923.

Through the means of the vivid recollections and high praise of these two former students, as well as Miss Mabel Elsie Locker and Mr. Wade L. Carter--also students of Athearn, from whose class notes the writer has gained a deeper insight into the philosophy and personality of Dr.Athearn, plus his voluminous writings, we have gained an admiration for this great educator and his contribution in the field of religious education.

Dr. Athearn is well known, but we shall endeavor to present him as the one who has been an important contributor to the world's knowledge and progress, in his own sphere of religious education. His program was never at any time a

"hit or miss" plan, but was based on a philosophy of education which developed out of a carefully thought-through philosophy. His belief in a personal God and in the worthwhileness of persons was basic to all practical activities which Dr. Athearn promoted.

The conclusion of this study will endeavor to review, and set before the reader the main points of consideration and attempt to evaluate the contributions of Dr. Athearn in the light of their use and influence on religious education.

DR. WALTER S. ATHEARN

CHAPTER I

His Background

A. Early life.

B. Schooling.

C. Elements in this early period which may have influenced his Philosophical thinking.

CHAPTER I

HIS BACKGROUND

A. Early Life

The Story of Dr. Athearn's life is a record of steady fight for life values, the unceasing effort of an educator to free personality and to create intelligence.

He was born at Marengo, Iowa, July 25, 1872, and all his subsequent activities until he was forty-four were within the confines of the State of Iowa. He comes of old New England stock, his forebearers having settled in the "Martha Vineyard" region. Because one's environment plays such a large part in the development of one's philosophy, we pause to consider the influences which shaped and moulded his outlook on life.

His early home associations were those of culture and refinement; his father had in turn been, teacher, preacher and physician. Athearn's introduction to the democratic principles which were to have such a strong influence upon his philosophy, came early--he was the youngest of nine children, there being five other boys, and three girls. Reared as he was in a democratic environment bred of the home, the farm, the church and the school, it is no wonder that this principle became an important tenet in his philosophy.

Habituated as he was by a small community surrounded by great expanses of rolling prairie, rigorous extremes of climate, invigorating and stimulating proximity to other mid-western states, within reach of enterprising cities and in a state which prided itself upon its educational interests and high scholastic standing--is it any wonder that all these elements aided him to grow up into an un-cramped, self-expressive, self-reliant God-fearing man? and that all these contributing factors bore fruit in his expressions, both in his lectures and his writings?

B. Schooling.

In this rural home, Dr. Athearn's education had its beginning and from it he went forth to the Public Schools of Indianapolis, Iowa and Drake University and University of Iowa, taking graduate work at the University of Chicago.

It is not surprising with such a background that Walter Scott Athearn should first of all be drawn to Education as a profession, and later, upon seeing the need, to that of Religious Education.

Dr. Athearn began his first educational contribution as a country school teacher. He was no swivel-chair dispenser of educational theory--he had served his apprenticeship in educational practice long before he did any theorizing, or before his Philosophy of Religious Education was matured.

C. Elements Which Influenced Walter Scott Athearn's Philosophy

Dr. Clarence Athearn, the son of the pioneer educator whom we are considering, cites the years his father attended the University of Chicago (1908-9; 1915-16), the University of Iowa (1909-10), as being years which had much to do with the formulation of his father's educational philosophy.

He says in part:

> My father's decision to leave the public school field and attempt to apply educational principles to the teaching of religion was not made without many family conferences; and conferences with friends, some of whom called him a fool for attempting such an innovation. But he made the decision, and went to the University of Chicago (1908) with the definite purpose of taking such courses as would be helpful in carrying out this plan. Among these courses at the University of Chicago were:
>
> 1908 Philosophical Phases of Education--Adison W. Moore
> Genetic Psychology--W. C. Gore
> Problems in Secondary Education--Nathaniel Butlar
> Movements of Thought in Eighteenth and Nineteenth Centuries--Moore
> 1911 Modern Metaphysics--Meed, Moore
> Compte and Spencer--Gore
> Philosophy of Renaissance--Ames
> Psychology of Mysticism--Ames
> Oriental Religious Philosophies
> 1912 Jesus in Jewish History
> Prophetic Element in the Old Testament
> History of Religion
> 1915 Old Testament, History and Literature
> Early Church
> Criticism and Supervision of Teaching[3]
> 1916 Psychology of High School Studies

The Men and Courses at the University of Iowa which most contributed to his philosophy were:

1. Bolton--Head of Department of Education--Principles of Education.
2. Herbert C. Dorcos--History of Education

3. Irving King--Educational Methodology and Social Phases of Education
4. Carl E. Seashore--Laboratory Course in Psychology
5. Edwin D. Starbuck--Psychology of Religion and Aesthetics [4]

As a public school man he was familiar with the current publication of Wm. T. Harris, and made Harris' Psychological Foundations of Education his pedagogical bible.

Studying the philosophical bases under John Dewey's influence, he faced the necessity of synthesizing Dewey's prognostic emphasis and Hegelianism of Harris. There arose a period of "mental strife" during which Dr. Athearn sought to combine the truths which he recognized in both of these positions into a philosophy which would harmonize with his own Christian experience.

One day as he was toiling with this problem in the library of the University of Chicago he came across a copy of Borden P. Bowne's "Personalism." He read it through, and arose saying, " Here is the answer to my problems." He studied other works of Bowne, Dewey, Royce, and James in the effort to formulate a philosophy of religious education consonant with Christian experience.

Edwin D. Starbuck had been a pupil of William James and required his students to master this point of view. Study of the pragmatism therefore was not omitted from Dr. Athearn's preparation; neither were the aspects of truth which it represented omitted from the formulation of his philosophical education.[5]

Dr. Murlin of Boston University used to say of Dr. Athearn: "He applied Bowne's philosophy of personalism to pedagogy." Dr. Athearn's philosophy of religious education was the philosophy of personalistic theism applied to the field of religious education.

The plan of a dual system of schools rests upon a quarter of a century of successful experience, and is grounded in study of historic foundations of the administration of the education work of a free school in a free state. It has been subjected to study and critical appraisal by experienced students, for Dr. Athearn in the Normal School Institutes (1900-1910), subjected his work to the classroom where he taught school teachers who were fitting themselves for public school work. The comments and criticisms of his plan aided much in his setting up similar institutes for training Sunday School Teachers.[6]

The Des Moines Sunday School Institute was originally launched under the Federation of Churches, but it soon became apparent

that denominationalism was about to wreck the enterprise. It was a result of this practical experience that a Community Council was formed to sustain the Institute.

Dr. Athearn was able to put his theories concerning the workability of joint educational endeavors into the Malden Plans.[7] Here the public school granted the children time out for its schedule for religious educational instruction. From this first experimental practice the plan spread to Bridgeport, Connecticut, Dayton, Ohio, and to Honolulu. Had it not been for the depression and its resultant curtailment of all church expenditures, Dr. Athearn's experiment would by now be the general practice, is the belief of those interested in this field of education.

Even though Dr. Athearn was unable to give his entire attention to the personal supervision of his project, The Malden Plan operated successfully for ten years; conducted the Community Training School, Young Peoples Council, and Week-day Schools of Religion in elementary, junior, and senior high schools.

Opposition to the Malden Plan did not arise because of any inherent weakness within the plan itself, but to other influences--denominational secretaries, Catholic parochial schools, denominational boards, etc., who undermined the confidence of the community and the ministers, so that the support and co-operation of these groups and agencies were withdrawn. However, the long period of operation of the Malden Plan proved its organizer's theory that the Plan could be

operative and the success of the Gaines Plan was best symbolized by a parade of 10,000 Sunday School children under the auspices of the Council of Religious Education. When the opposition became too strong, the week-day schools of religion were transferred to Melrose, Massachusetts where they operated successfully and harmoniously in co-operation with the public schools, until the change of administration at Boston University School of Religious Education.[8]

Another plan suggested by Dr. Athearn which is now being carried on in North Dakota and Colorado is that where the Church carries on its own educational program in its own building, with its own trained teachers and the Public School gives elective credit for the work done. Perhaps in time we will see this plan also in operation over a greater area of our Nation.[9]

DR. WALTER S. ATHEARN

CHAPTER II

His Work

1. At Delta
2. At Drake University
3. At Highland Park Normal College
4. At Boston School of Religious Education and Social Service
5. Abroad
6. At Butler University
7. At Oklahoma University

CHAPTER II

HIS WORK

1. At Delta

Dr. Athearn began his first professional contribution as a principal of the public school at Delta, a place of about six hundred and fifty population, located in Keokuk County, which was next to his home county (Iowa). During the six years he was at this place he served as High School Teacher, and later as Principal of the High School. While in these positions, he developed student activities, athletic clubs, debating societies, and pioneering in vocational guidance. All that the Teachers' Associations, political organizations, and Community improvement groups needed, was to be shown the way, and they soon shared his enthusiasms, so we see his initial leadership developing, which was to have a wide and respected following in the years to come.

2. At Drake University

But Dr. Athearn was destined to be a teacher or teachers. From public school life, he was called in 1900 to be a Normal School instructor and later became the Associate Professor of Pedagogy at Drake University, from which chair he became the Dean of Highland Park Normal College,

but becoming interested in the need for leadership in Religious Education through his contact with the Sunday School, he returned to Drake University as Professor of Religious Education, 1909, where he remained until 1916 when Boston University called him.

3. At Highland Park Normal College

It was from the position at Drake University where he held the chair of Associate Professor of Pedagogy, he was called, 1906, to become the Dean of Highland Park Normal College, located in a suburb of Des Moines.

4. At Boston School of Religious Education and Social Service

In April 1916 he was called to Boston University as professor in the Graduate School of the University, School of Theology. He served in this capacity as Professor of Religious Education for the School of Community Service, was not officially organized at this time. Due to his efforts in laying the foundation, the Department of Religious Education became an important part of the School of Community Service.[1] He remained first as Professor (1916-18) and later (1918-29) as Dean of the School of Religious Education and Social Service.

During the time Dr. Athearn was at Boston University, that community became known as "The Hub." It was the center or base from which Dr. Athearn's activities radiated in ever widening circles and ever deepening influence. His services

were increasingly in demand. His writings were widely accepted, and his appearances at Church conferences applauded, and his views on religious education hailed as sound and practical and were followed by many interested in teaching, both secular and religious. Ever a dynamic, energetic individual, his years at Boston may be said to be his hey-day.[2]

At fifty-seven (his last year at Boston) he had a wide range of experience and religious educational opportunities. He was administrator, professor, lecturer, writer, educator, editor and research expert.

During the first three years of the "Merger" Dr. Athearn served as Chairman of the Committee on Education of the International Sunday School Council of Religious Education. As Dean of Boston University's School of Religious Education he maintained his leadership in the field of religious education and was recognized as the great, constructive thinker in this field.

Walter Scott Athearn was always a Pioneer, Trail Blazer, and Path Finder in Education.

In 1914 Professor Athearn leaped to the leadership in religious education by his constructive, devastating criticism on the Teacher Training Courses promoted in the Churches for the training of Sunday School Teachers. The outcome of his brilliant attack and creative criticism at the Chicago International Sunday School Association Convention was the building of the present Standard Training Course and his selection as Chairman of the Committee on Education of the In-

ternational Sunday School Association. From then on began the great struggle of getting educational processes into Sunday School teaching and it is still in progress.

In 1918 Professor Athearn again dominated an International Convention. This time it was at Buffalo and his fearless exposé of the influence of the denominational publishing house as the crippling factor in religious education was the theme. Professor Athearn followed up this exposé in his own denominational periodical and convicted his own denomination (Disciples of Christ) of pedagogical crime for financial profit. A period of denominational official pressure and persecution followed, but most of the denominations separated their educational and publishing boards as a result. Then came the bargaining days of the "Merger," the effort to unite the Sunday School Council of Evangelical Denominations and the International Sunday School Association. Dr. Athearn served on the "Joint Committee on Reference and Counsel" that completed the "Merger" as the Educational Expert of the International Sunday School Association, and the "Merger" was based on the principles of Denominational Independence and Community Integrity. His Book, Character Building in a Democracy, Dr. Athearn analyzes the trend of religious educational control and practice and attacked just as fearlessly as ever, the "Parochial Method" of religious educational promotion, of the denominational officials as over against the "Community" method of education, so well illustrated in the Public School System.[4]

Dr. Walter Scott Athearn was a Teacher of Religion. He stimulated the development of a Professional Graduate School training specialists in Religious Education as the Public School trained those for secular education.

He stimulated within the pupils and all who came under his influence a sense of pride in his professional training in religious education. "There should be the same sense of professional pride in saying 'I am a Teacher of Religion' as in saying 'I am a Professor of History,' or, 'I am a Doctor in Medicine."

To achieve this sense of professional pride there must be Standards of values set, Methods of procedures developed and diligently studied; and a thorough background in both Psychology and Philosophy must be cultivated and developed.

To bring about this sense of professional pride which he determined was so essential to the highest and best Religious Educational standards, he helped to establish as early as 1914, "Institutes for the Training of Sunday School Teachers. Again and again throughout his life he said: "Religious Education Teachers must be as well trained as secular teachers." "Religious Education should be of as high a calibre as secular education. The two should parallel." "Religious Education must be intellectually respectable."

Athearn was a practical prophet, following that earlier prophet of Religious Education--Horace Bushnell. It was Dr. Athearn's hope, and dream, and final ambition to see

Religious Education out of the field of theory, and make it an essential in the realm of Life and all its experiences.

It was through the efforts of this untiring protagonist the degree of Bachelor of Religious Education was ranked comparably with the Bachelor of Arts; the Master of Religious Education degree attained after two years of study, just as the Master of Arts degree is attained; that the doctorate in Religious Education would have the same ranking as the Doctor of Philosophy degree.

So we have seen the advance which religious educational training has made from an unrecognized, untrained, voluntary church-worker level to a highly trained specialist in church school work, who serves both as salaried as well as voluntary teachers still, yet with the whole scheme lifted to the level of the Public School in theory as well as in practice. We can rightly say it was Athearn's work which brought the stimulus needed to develop trained Religious Education Leaders.

One of the student's Outline Summary of Dr. Athearn's Course "Principles of Religious Education" may help us to see his work while at Boston.[5]

Following his active years at Boston, he with Mrs. Athearn sailed for Egypt and Palestine. During his visit in these countries as chairman of the Commission on Character, Moral and Religious Education of the World Federation of Educational Associations, he made an extensive study of the religious, moral and character education of Asia, Europe, and Africa.

6. At Butler University

In 1931, Dr. Athearn, while in Edinburg, Scotland, was notified he had been elected President of Butler University. At this institution there were many opportunities offered for reforms--and likewise--for opposition to those same reforms. As a consequence, he held this position a brief three years.

While Dr. Athearn was President at Butler University he gave his students a "Test for your work" declaring the fulfillment of the six-fold function of education was:

(1) To impart information
(2) To form certain habits
(3) To increase certain powers
(4) To discourage certain tendencies
(5) To arouse interests
(6) To inspire ideals

The resultant definition of Religious Education he gives in The Minister and the Teacher

(1) In terms of theory, Religious Education is "The introduction of control into experience in terms of a great religious ideal.[7]

7. At Oklahoma University

In July, 1934 Dr. Athearn became President of Oklahoma City University. He had only been five months in this position when he was taken ill while attending a Board of Trustees Meeting and died, November 13, 1934. So did the generous, big-hearted, dynamic, forceful protagonist in Religious Education pass to a higher commission. But his influence has gone on permeating all other advocates in Relig-

ious Education as we shall see in the section of this paper allotted to "Tributes to Walter S. Athearn."

Mr. Alfred P. Harris[9] in considering Dr. Athearn as a Religious Educator cites this statement of Dr. Athearn's as being the most significant in portraying his principles as compared with those of other educators of his day.

> The task of religious education is to motivate conduct in terms of a religious ideal of life. . . . . The facts and the experiences of life must be interfused with religious meaning. In a democracy the common facts, attitudes and ideals given as a basis of common action must be surcharged with religious interpretation. Spiritual significance and God consciousness must attach to the entire content of the secular curriculum. Unless the curriculum of the Church School can pick up the curriculum of the public school and shoot it full of religious meaning, the Church cannot guarangee that the conduct of its citizens of the future will be religiously motivated.[10]

> Religious Education must bring the whole child to God.[11]

> Seek by every means . . . . to save human life by uniting it with the Divine life.[12]

> Evangelism had and has for its objectives the bringing of individual souls into a conscious, personal relationship with God and securing the individual's good acceptance of Jesus Christ as his personal Savior. . . . . Christian education is the introduction of control into experience in terms of Jesus Christ. . . . . Unite the life of the child with the life of Jesus Christ and so lead him to be one with the Father.[13]

> No religious education that understands itself will deny the necessity of the direct appeal to individual persons, or of the need of a definite seeking to be saved from sin, or of the clear expression of loyalties to Christ and His ideals of life.[14]

A brief summary of the teaching years detailed in the preceding pages, may be listed as follows:

Delta 1894-99.

Drake University 1900-4--Associate Professor Pedagogy.

Highland Park Normal College 1906-09.

Drake University 1909-16--Professor Religious Education.

Boston University 1916-29--Professor Religious Education.

1918-29--Dean School of Religious Education and Social Service.

Butler University 1931-34--President.

Oklahoma City University 1934--President.

Throughout the years 1902-7 Dr. Athearn was editor of the monthly magazine "The Midland Schools," which did much to set the minds of the readers of this magazine moving alone the line of Dr. Athearn's Educational recommendations.

In the foregoing Sections I and II we have traced the background and actual teaching experience of Walter Scott Athearn and those elements which prepared and influenced his philosophical thinking. Let us now consider his philosophy as it was illustrated by lectures, courses and writings.

CHAPTER III

HIS CONTRIBUTION TO PHILOSOPHY OF RELIGIOUS EDUCATION THROUGH LECTURESHIPS

CHAPTER III

HIS CONTRIBUTION TO PHILOSOPHY OF RELIGIOUS EDUCATION THROUGH LECTURESHIPS

Dr. Athearn seemed to be utterly untiring. Some of his activities may be listed as follows:

He was Summer Professor (1913-17 at Columbia University,

Director of the American Religious Educational Survey for the Interchurch World Movement, 1919,

Merrick Lecturer at Ohio Wesleyan University, 1919,

Washington Gladden Lecturer, 1924,

Chairman of the Committee on Education of the International Sunday School Council of Religious Education, 1924,

Chairman Commission on Character, Moral and Religious Education World Federation of Educational Associations (1927-1934),

Duncan Lecturer, Louisville Presbyterian Theological Seminary, 1930.

Besides all these, and numerous other public appearances where he made his contribution to the Philosophy of Religious Education through lectureships, he added to the foregoing by his vast amount of writing.

On March 5, 1918 Dr. Athearn gave a lecture before the Convention of the Religious Education Association in New York. Likewise he gave at a meeting of the International Sunday School Convention, Buffalo, New York, June 24, 1918 much the same information. We quote the summary of these two lecturers: "These lectures are devoted to the basic principles in, rather than the defense of, any type of community organization."[1]

Speaking of the Task of Religious Education he says:

> Unless the curriculum of the church school can pick up the curriculum of the public school and shoot it full of religious meaning, the church school cannot guarantee that the conduct of the citizen of the future will be religiously motivated.

He recognized that in the future, there would be an increased emphasis on community work in religious education and believed that all community programs should be made in the light of the comprehensive system of religious education which would be demanded by the democracies of the future. A clear-cut distinction he believed should be made between denominational and community programs. Public school and church college experience should be taken advantage of in the formulation of principles of educational administration. He submitted five principles as fundamental:

1. Any board of education, secular or religious, created to protect vested interests of any kind, will be ineffective, and, in the end, detrimental to the welfare of the childhood of the community.
2. The organization which is responsible for the educational program of a community should also be responsible for the financial support of the educational system.

3. The organization of religious education in a community should guarantee the academic freedom of the schools and promote the professional standards of teachers and officers.
4. The Community System of Religious Education should rest upon the Christian citizenship of the community and be independent of all other organizations.
5. The Unit of local administration must be conscious of its relationship to the entire educational system.[2]

Speaking of the principle of policy in the hands of the national or state supervising body Dr. Athearn makes these suggestions:

1. Control from above should be general, not specific.
2. No power can be handed down in the form of effective supervision until it has been consciously handed up by people who see the need of overhead direction or supervision.

Current attempts (in 1918) to formulate programs without regard to well established educational principles were discussed by Dr. Athearn and professional and democratic methods of the Citizenship Plan were defended.

He concluded this lecture by suggesting a list of books which indicated the current educational theory and practice.

Correlation of the Educational Programs of the Church and State

He considered this subject under the following headings:

I. Interdependence of Church and State.
II. Educational Implications of the Separation of Church and State.
III. Results of the American Experiment.
IV. Organization and Scope of Public Education

V. Organization and Scope of Religious Education.
VI. Problems of Correlation.
VII. Shared Responsibility.

He defines a Democratic Commonwealth as an association of freemen for the promotion of the common welfare. Having stated his definition he gives the history of secular and ecclesiastical governments throughout the history of this country, New England Colonies to our present "free church within a free state."[3]

Discussing the Educational Implications of the Separation of Church and State he makes this observation:

> The price which we must pay for our religious liberty is whatever sum may be required to maintain within our homes and within our churches an adequate system of religious nurture for all citizens, adults as well as children.[4]

There are four alternatives possible, as Horace Mann pointed out in 1848:[5]

1. Secular schools only
2. Teach a definite system of religion in the public schools.
3. Local option for the majority sect of a community to determine.
4. Leave all education to private agencies.

> By the very nature of our democratic ideas, we are committed to a dual system of schools: (1) A system of free public schools which guarantees to all citizens the common disciples essential to the social, industrial and intellectual well-being of the democratic state and (2) a system of religious schools, supplementing the public schools, which will guarantee the moral integrity and spiritual ideals of all the people.
>
> The results of the American Experiment has brought these facts to light: that there are some contributions the church can make which the State School cannot. These are:
>
> a. The Christian religion contributes to character building giving a Christian view of the world, by presenting the belief in a personal and an ethical God.
>
> b. The second contribution which the Christian re-

ligion makes to character-building is a religious person as the goal of moral endeavor. This it has in Jesus the Christ.

c. The third contribution which religion can make to character-building is the analysis and criticism of current morality. Here the public school cannot act as a competent critic of the approved morality of the times.

It is in this third contribution the group of thinkers of which Dr. Athearn is a representative are now trying to interpret, calling attention of the church to its distinctive task to make religious education a major responsibility in the days that are still ahead of us, as has not been done in the past. This group of educators re-affirm the historic American position and build in the future, more wisely than the past, a dual system of schools for our democracy.[6]

The public school system is developing in four parallel columns as indicated by Dr. Athearn:

a. A system of schools for the masses which extend from the pre-school child to the post-graduate student, and include extension courses for adult groups of various types.

b. A system of teacher training institutions including graduate colleges of education, departments of education in state universities, state, district and city normal colleges. The goal of this system is a trained teacher for every school room in the nation.

c. A system of supervision including we hope for many years, a secretary of education in the President's cabinet, a state superintendent of education in every state, county, city and ward superintendents and principles.

d. A system of professional educational associations including the National Education Association, state, city and local associations or guilds of teachers, fostering professional spirit among the teachers.

As the American educational system develops certain clear cut policies tend to gain popular support:

1. The curriculum of the schools will contain those common elements which will guarantee like-mindedness,

social solidarity in our citizenship.

2. Care of the curriculum will be the social sciences rather than the physical sciences.

3. High School systems must be universalized and expanded into a system of junior colleges.

4. By some proper means we shall secure national unity in American education.

5. Religion will not be taught in the tax-supported schools.

This, then is the educational system which the state is erecting to guarantee its own progress and secure its own perpetuity. We see that the school masters who determine the curricula and methodology of this system of schools will in large measure determine the destiny of our nation.[7]

The church of the future must deal with a highly educated citizenship. By the side of the public school system the churches are already beginning to build a supplementary system of schools for training in religion. The system of the future should include four distinct elements:[8]

1. A system of schools of religion for people of all ages.

2. A system of leadership training.

3. A system of administration and supervision.

4. A system of professional agencies to guarantee the academic freedom of the schools and the professional growth of teachers and administrators.

In the problems of correlation the two systems must be integrated to ensure perpetuity of our democratic institutions. Many problems have yet to be solved. Chief among these problems Dr. Athearn names three:

1. The Problem of division of labor.
2. The educational load of the American child.
3. The integration of time schedules.

There are three reasons why the Church school must ask for more time for its work than it has used in the past:

1. The enrichment of the public school curricula.

2. The influence of commercialized amusements and an uncensured public press.

3. The pedagogical necessity of repetition.

These ideals can only be realized by a shared responsibility. In so far as morality has been dependent upon religion alone, in so far is the public school incompe-

tent to guarantee the moral integrity of the nation. The Church must help. The education of the children in a nation committed to the principle of separation of church and state is shared responsibility. These two--Church and state--are allies, not competitors. Mutual co-operation is the ideal method.

Thus we see the main thesis of this address is that the separation of church and state commits the nation to a dual system of schools, a system of public schools guaranteeing the intelligence of the people, and a system of independent, but supplementary church schools guaranteeing moral integrity and spiritual ideals. When we shall have builded these two systems of schools we shall have laid the foundations for a national life in which intelligence and righteousness are co-extensive and universal.[9]

The following pages illustrate Dr. Athearn's type of class lectures as demonstrated by the notes taken by Miss Locker and Mr. Carter.[10]

The Nervous System

1. 1. All consciousness is motor.
   2. Feeling tone accompanies all motion.
   3. Intense feeling is emotion.
   4. Emotion due to backed up energy.
   5. Emotion relieved through action.
   6. Emotion regulated by art and music.
   7. Emotion stimulated by body or mind.
   8. Two great kinds of emotion--Egoistic--Altruistic.
   9. The relation of self to universe. Destiny.
      Life-Death.
      Relief in prayer.
      Prayer and death.

2. Definition: Sisson says, (p.114) that the personal ideal is the image that the child and youth form of his own possible self. He says the personal ideal is the only possible foundation for self-respect; and without self-respect character would not stand. He distinguishes between an idea and an idol, by the presence of will in the ideal. The youth must not merely have an ideal. The dream of power, or skill, or honor, or nobility--he must resolve to attain them. He must be inspired and energized by the vision. The ideal must involve dynamic power.
   MacCunn, says, "Ideals are not humiliating reminders of what we are not, but forecasts of what we may be."

3. The Origin of the Ideal. The ideal arises in response to our craving for coherency and unity of life which is inherent in all rational beings. "The virtues arise as the normal response of Man's nature to the actual influences under which he passes as a social being. The need for ideals emerges when these virtues and duties are found to stand in need of a more coherent and better proportioned co-ordination than they find in that imperfect mirror of morality, society as it is." (MacCunn, 118, 119)
   (We are world builders.) (Conscience)

4. Selection Among Ideals. As we have seen there is a natural craving for coherency and unity of life which forces us to create ideals. Our problem is then not one of the creation of ideals so much as the selection of those ideals which we will accept.
   An ideal may be adopted on one of three grounds as follows:
   a. Authority: (Priestly)
      The authority may be a church, a popular leader,

a book, etc.

The ideal is taken upon trust. Trust may be misplaced, but when an authority can point to a long record of achievement as credentials for the Dogmatic ideal he who submits his reason, and accepts his ideal in faith can still claim to be paying his tribute to what has stood the sifting test of experience. Burke phrased it thus: "A conscientious person would rather doubt his own judgment than condemn his species." "The prodigal son is he who breaks with the authority of the past."--Athearn. (Priestly)

b. Intuition: (Prophet)

There is insight that comes of experience, an intuitive penetration that is the fruit of long and thoughtful contact with moral facts. Intuition does not find its ideal by analysis and reasoning. When the ideal is presented, perchance by some John the Baptist, crying in the wilderness, it finds an immediate response in the minds of the masses and is forthwith adopted with an unwavering allegiance.

But trust in intuition has its dangers. It may be nothing more than a fine phrase for caprice and precipitancy. Note Rousseau, for example.

c. Reason: (Wise man)

Unless the Ideal is willing to part company with a large number of people who are so constituted that they must submit their conduct to a rational analysis, it must find a place for reason as a basis of authority.

Reason, however, when it analyses and evaluates experience must not part company with either authority or intuition. It must strive to make authority more rational and intuition more discriminating.

5. The Growth of the Individual Ideal.

As we have seen the growth of one's ideal is unconscious. It arises out of his progressive experience, and the more the experience the more definite and clear-cut the ideal should be. The ideals of age ought to sum up the experiences of a life time realizing how many and how worthy are the ends for which one may strive. The old man, not the youth, should be the idealist.

The home, school and church stamp their ideals on the child. An experience goes on, the content is enriched, and as consciousness of ends begins to dawn, the child finds that home, school and church have standardized a variety of ends which are the material out of which his moral ideal is made.

And those ends will not lie loose in his mind. The synthetic process is at work striving to unify these ends and bind them into a system.

Limitation of Ideals

1. Ideals may grow narrow. They may be starved by division of labor, poor circumstances, etc. But still narrow ideals will control conduct.

For this narrowness there is the antidote of enlightenment, books, lectures, participation in citizenship, clubs, societies, church life, etc.

2. Ideals may grow fragmentary. If free choice is permitted, expanding experience may display so many ends that unity falls asunder, and the choice wavers.

The antidote for this defect may be either the Moral Code which gathers up in its decalogue the cardinal virtues and duties of life, or it may come in the type which is the incarnation of these virtues.

But both Code and Type we have seen, have their defects. What is needed is a standard by which to compare ideals, to measure the value of ends.

6. The correlative agency.

The standard for evaluating ends is found in those conceptions of the supreme end of life which Philosophy and Religion have given to the world in all ages. Whether the supreme end be Duty, Happiness, Perfection, Self-Sacrifice, etc., they have served to standardize ideals.

This conception of a supreme end works for unity because it involves the belief that all the duties of life are but so many diverse roads of approach to a single all pervading End. In the light of this Supreme End, all modes and types take their proper valuation. All value depends upon the furthering of the Supreme End.

Thus philosophy and religion bring the various ends into a unity that is based on Universals.

But philosophy speaks in abstract terms; the preacher brings the Supreme end of life to the comprehension of the many through rhetoric, imagery, etc.

7. The Test of Universality.

The test of validity is universality. An act must not only be right now, and under these circumstances, it must be right always and under all circumstances. Acts that in the long-run do not benefit society must be eliminated or society will perish.

The family, church, school, exist because of the universality of their fundamental principles. Every individual act must be in harmony with the larger purposes and ideals of humanity. There is what we call "the trend of human progress."

Note the men who have been in harmony with their own time and the progress of the race; those that have been in harmony with their own time or party, but not the progress of the race (Napoleon); those who opposed to their own time, but in harmony with the plan of the ages. (Jesus)

This is the union of the individual will and what Arnold called "a something, but not one's self that makes for righteousness." Call it the will of humanity if you will.

8. The Word made Flesh.

Emerson says, "A man is a little thing whilst he [illegible]

for and by himself, but when he gives voice to the rules of love and justice, is Godlike, his word is current in all countries, and all men though his enemies, are made his friends and obey it as their own."

Ideals which Christianity Must Furnish Democracy

Very appropriately, just at this time when Totalitarianism seems to have gained the ascendancy over Democracy, do we find these suggestions from Dr. Athearn's notes:

The worth of the Individual, Social Justice, Fraternity, Spiritual Righteousness, Faith and Perseverance, and World Peace are all ideals which Christianity furnishes Democracy.

Ideals Christianity Must Maintain for Its Own Preservation

Faith in a Historical Jesus, Conviction that God is Personal, Creator and Father; that Man is an Ultimate Value; that Prayer is a means of Communication between God and Man, that the Ideal is Possible of Realization, both Individually and Socially--these and others listed in Character Building in a Democracy form a list of ideals compiled by Dr. Athearn for his classes.[11]

Summarizing Dr. Athearn's Course in Principles of Religious Education

From Mr. Wade Carter's class notes we glean the following salient emphases.

1. Mind and matter evolve together, but mind determines the direction of the evolution.
2. The race transmits its shortcuts by rehearsing its children in that which is to survive, and by the dis-

use of tendencies not selected for survival.

3. The prophet selects the ideals which should prevail in a race, and the teacher makes these ideals real through instruction and expression.

4. The child's natural tendency to formulate ideals, and desire to imitate standardized types, gives the religious educator his opportunity. He must present the types in concrete imagery and secure their response to the type.

5. Consciousness is motor. Children are educated by the backlash of conduct. Should be shielded from the ugly and unworthy. Education should proceed by way of positive rehearsals in right doing.

6. Examples must be crystalized into precepts and codes, but these demand a standard which the synthetic mind finds in an ideal. Examples and codes conflict.

7. There are many ideals. They are to be unified and evaluated by an ideal of a supreme end of life, which includes all other ends and tests, all codes, precepts, conduct and authority.

8. Philosophy and religion furnish concepts of the supreme end. Philosophy is abstract, oriental religions abstract, fail to touch life. Supreme end of life found in universal concepts. Universality the test of reality.

9. Christianity states its universals in terms of a universal person. Personality possesses the attributes of universality. Universality a test of conduct.

10. Christian education must place this picture of the universal personality before the child at every stage of his unfolding life; so that he may will to do the Father's will; he must be socialized, that is universalized in the worlds through which he passes that he may become a cosmopolite in the universal Kingdom of the Supreme Personality, God; then he can say, "I can stand anything that can happen to me;" then he is a Christian, unafraid to do right under any circumstances; he belongs to the essence of all that is universal and so has nothing to fear.[12]

Here we see in a minimum of words the whole scope of Philosophical reasoning of Dr. Athearn as it applies to the field of Religious Education.

CHAPTER IV

HIS CONTRIBUTION TO PHILOSOPHY OF RELIGIOUS EDUCATION THROUGH HIS WRITINGS

A. Articles.

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Walter Scott Athearn was an Author as well as a teacher. His writing career began in his teaching days in the public School. He acquired expert practice as Editor of Midland Schools, a teacher's magazine, 1902-7.

At the time Dr. Athearn was Professor of Philosophy of Education and Religious Pedagogy at Drake University, Des Moines, Iowa he contributed the article, "The Responsibility of the School toward the Family" in the Religious Education Journal (June 1910).

In this article he indicated the three institutions which more or less consciously participated in the education of the child: the church, the school, and the home.

He indicated the changes in the courses of study and type of textbooks which the school had initiated to meet the changes occurring in the child's environment. He admits that the school has done its work well--it has given the state trained minds. The schools have done all they could to furnish intelligent citizens.

The Church, having denied the public schools the

privilege of Bible teaching, claims the exclusive right to train children in religious matters. To this end Sunday schools were established to supplement the regular preaching services of the church. Thus we see the burden of teaching morals and manners shifting from the church to the school, and that the public is even looking to the school, rather than the church for that moral training.

Even as far back as 1910 Dr. Athearn indicates the changing Home conditions, and the change in Woman's view of the home, with the school trying to meet the new demands thrust upon it.

It is Dr. Athearn's opinion that

> two great facts must be learned by the American people as a basis for an ideal system of education; these are:
> 1. The Unity of Life (see the child as he is, not as a mechanism that can be made up by accretion, or addition of layers of experiences made to suit the fancy of the church, school or the home.)
> 2. The Function of the Family (It is the family, not the atomic individual that is the block with which we as educators must build.[1]

Dr. Athearn in speaking of the educational duty of the home, lists the items which the home life determine:

1. Habits of industry.
2. Conceptions of God, duty, honor, honesty, etc.
3. Emotional reactions, likes and dislikes.
4. Vocabulary, habits of speech, love of books and literary tastes.
5. Motor reactions, posture, carriage, etc.
6. Habits of cleanliness, neatness, etc.
7. Habits of obedience, accuracy, promptness.
8. Habits of study, depending upon conversation and occupation of the home.
9. Standard of conduct and morals.

Dr. Athearn introduces the thought that the public school in its wider responsibility is not to do the work for the family, but in teaching the family how to do certain work for itself so that the education of the family may be alike "preparation and supplement" to the education of school and later life. He concludes with the following suggestions:

> 1. The school teachers must first convince themselves that they are something more than servants of the people. They are a part of the people, with rights and duties, and they should assert their power as moulders of public opinion.
> 2. The school controls the educational press, and educators find the religious and secular press open to their contribution.
> 3. Full advantage should be taken of parents' meetings, conventions, commencement occasions, etc. These are the occasions for plain speech on vital school topics.
> 4. Courses of study can be prepared for mothers' clubs.
> 5. Courses of study on home life, duties of parents, etc. can be offered in adult classes of Bible Schools.
> 6. Courses in domestic science and home economy in high schools and colleges can be popularized.[3]

Dr. Athearn raises the cry, "Back to Home Life" thinking thereby to cause the parents to simplify business and society life and return again to the simplicity of the home and the companionship of their children. These succeeding twenty-nine years have demonstrated all too clearly the masses did not heed Dr. Athearn's cry. He was indeed a prophet ahead of his time!

Dr. Athearn was Professor of Religious Education at Drake University, Des Moines, Iowa when he wrote the article "Religion in the Curriculum."

He divides his discussion into four major headings:

I. Theories of Curricula Making

II. Religion a Fundamental Human Need.

III. The Needs of Young People from 18 to 20 years of age.

IV. The Nature of College Courses in Religion.

Under his first subject he discusses The Academic Method and contrasts it with the social Survey Method. The former is the traditional method. He objects to this procedure because the welfare of the students is subordinated to the welfare of the subjects.

Speaking of the second method, he calls himself and all those who make the student the basis of the system "Educational insurgents." Subordinating the subject to the development of the pupil means the instructors must have teaching ability not only of subject matter, but must know and understand the needs of the students relative to the student's capacity for complete living and harmonious adjustment in life-situations.

The academic method makes certain assumptions which the student must match up to, whereas with the Social Survey Method, no initial assumption as to subject matter is possible. Abilities are listed. The chief concern will be the social welfare of the individual instead of some specific branch of knowledge.

It is Dr. Athearn's position under his second general heading, that the nation must adopt the method of social survey. This must be done through our college curricula meeting the basic human needs of which he feels there are none more vital, more permanent, more continuous or more

universal than the moral and religious needs, for it is in this realm college graduates are called upon to solve the greatest number of life problems.

The greatest need of young people from 18 to 20 is to have a college curricula which instead of shattering the confidences they have in life, provides for the student's religious needs in conjunction with the scholastic requirements to develop budding doctors, philosophers, scientists, sociologists, and the like. He insists the college owes such instruction to them and to the nation because, having taken the student under its care it should not do less than its utmost to see that he leaves the school confirmed in practical adherence to the highest moral principles.

He suggests the courses should be suited to the needs of middle adolescence, not critical courses in Bible, but with the religious emphasis. There is a place for critical study and logical analysis of religious and ethical problems but that should be reserved for graduate study. During the four year college period, presentation of the Great Literature of the Hebrews, a study of great Biblical personalities possessed of religious ideals and controlled by religious spirit should be stressed. Such a system of courses will be cultural and perfectly worthy of college credit.

Dr. Athearn concludes his article with this statement:

> While it is always hard to modify well established traditions, especially college traditions, there are many evidences which indicate that colleges will give religion its adequate place in the curriculum as rapidly as textbooks and faculty members of the newer type can be prepared.[4]

At a meeting of the Educational Committee of the International Sunday School Association held in Chicago in October, 1913, Dr. Athearn while Professor at Drake University was selected as a committee of one to investigate conditions and present a plan for the revision of the teacher-training standards at that time in operation. The result of his investigation and the proposed revision of standards were presented in the December issue of the Religious Education Journal, 1914. Final action on his report was taken at the January meeting. We give his report in brief here.

A cross-section survey by means of a questionnaire was sent to graduates of the first standard courses to test the results of teacher training. A critical examination of teacher-training textbooks in general use was made, and compared with those textbooks used by extension departments connected with colleges and universities. The literature and methods of government bureaus and agricultural boards engaged in the instruction of average citizens in specific fields were examined; and a study of methods employed by the various states in the training of rural teachers and the standardization of the rural schools was conducted.

Summarizing the character and capacity of the Teacher Training Graduates, Dr. Athearn found the average teacher had more than a common school education, read an average of six books per year, and subscribed to more than five magazines or periodicals. He concludes from correspondence received from editors or rural Farm Papers and from directors of the

extension departments of the Universities that:

> It is safe to conclude that the average American is sufficiently intelligent to read the daily papers, standard magazines, agricultural bulletins, and technical literature bearing on his own work, and it is clear that the Sunday School teachers are not below this general level of intelligence.[5]

We may summarize the investigation findings:

1. That the results in increased teaching efficiency are entirely inadequate when compared to the time and energy expended.
2. That 51% of the enrollment fails to complete the course.
3. That the reading habit has not been created, and personal professional libraries not encouraged.
4. The sense of self-sufficiency has been created in those who are unprepared.
5. That the first standard course has not served as an incentive to more advanced study.
6. That the First Standard Text-books have been inadequate in both the quantity and quality of their content.
7. That the element of time required for the learning process has been ignored in the "50 lesson" scheme.
8. That the average Sunday School teacher is prepared to pursue a much higher type of work than that provided in the first standard course, and that such courses are now offered to the same people in secular branches by extension bureaus of state and nation.
9. That text-books of the newer type are available in all the fields of religious education.

It was because of these reasons stated, the committee on Teacher Training Standards recommended a revision of the then existing standards to harmonize with the recognized principles of education and to meet existing educational needs. Every phase of the program was put to practical test under competent observation.

As a result of the findings a Proposed Revision of the Teacher-Training Standards of the International Sunday School Association was made by the Committee on Education

at a meeting in Chicago, January 12-13, 1914; which had recommendations to make for each of the divisions given below:

1. Courses of Study Authorized which would lead to a Teacher Training Certificate.
2. Courses of Study leading to a Teacher-Training Diploma.
3. Courses leading to a Collegiate Certificate of Religious Education.
4. Accrediting Work done under other Auspices.
5. Examinations.
6. Qualifications for State Teacher-Training Secretaries.
7. International Sunday School Institute (City Training Schools).
8. Schools of Methods.
9. Textbooks, Reference Books and Equipment.
10. Students for Teacher-Training Classes.
11. Teachers for the Training Classes.[6]

A report was presented at the 1915 Religious Education Convention at Atlanta Georgia by the "Religious Education Commission of the Disciples of Christ." Dr. Athearn with others composed the report which considered, first: How the Religious Leaders in Protestant Churches in general were trained; the Standard Seminary Course; the Modern Curriculum in Theological Seminaries; Modifications of the Seminary courses; Training Schools; and Ministerial Training Outside the Seminary. Secondly, the Committee checked against this seeming general practice, the Training requirements for the Disciples Churches. Thirdly, the Training of Missionaries was considered both how they were trained in the past, and how they are trained by the Disciples Churches at present.

The Third Major division of the report considered

the training of the following: Religious Teachers, Pastoral Helpers, and Social Workers.

The Religious Education which has for its purpose the creation and development of the Religious Spirit was further considered under such headings as:

1. In the Institutions of other Religious bodies, such as Y.M.C.A. and Y.W.C.A.
2. In the College of the Disciples.
3. Correspondence Instruction.

The Fourth general division of the Report considered Teacher-Training Standards and Ideals for the Disciples of Christ, on the following subjects:

1. As Guiding principles.
2. As Institutions and Agencies of Training.
3. In Supervision.
4. In International Co-operation.

We quote the conclusion of the Report:

> There are evidences on every hand that this forward movement in Religious Education Training is now taking definite form. Our splendid history in this field, the memory of the great leaders who have directed our policies, and the opportunity for a new and even greater service to the church and to the world, all call us out from the achievements of a glorious past into the front ranks of those who are seeking to solve the perplexing problems of a new age.[7]

Dr. Athearn presented to the committee of the Des Moines Sunday School Institute for the annual report a clear, helpful statement of the beginning of the valuable activity and the principles underlying the work of the City Sunday School Institute--its rise and development.

This work was begun after he had been six years at Drake University in the Department of Religious Education at that Institution. The first time he proposed his plans

for seeing a City Sunday School Institute in Des Moines he met with all kinds of expressions of negation. It wouldn't work because of this and that influence which was not in favor of such a movement. As a temporary compromise Dr. Athearn put his plans aside for a year, but when a new Superintendent for the State Sunday School Association was chosen, and in the fall of 1911 a Men's Movement proposed to assist the Plans again were introduced and were actively undertaken by the "Men and Religion Forward Movement team composed of men and faculty from Drake University. When the enthusiasm for the special Bible Study Conference which preceded the Institute had died down, it was almost a herculean task to continue to arouse, stimulate and bring into being the Des Moines Sunday School Institute, but Dr. Athearn and his assistants were courageous so the Institute was brought to completion. The fundamental principles which the Institute rest on the following convictions which are basic:

1. Religious education is an essential factor in the Christianizing of the world.
2. Religious education demands a body of trained religious teachers.
3. The training of the religious teachers of a city is a community problem which can only be solved by co-operative effort.[8]

Dr. Athearn lists the following suggestions as being essential to a City System of Religious Education:

1. A city superintendent of religious education.
2. A city board of religious education.
3. A model school.
4. A common standard
5. A city institute for the training of religious teachers.[9]

The plans, ideals and methods which characterized the work of the Institute in the past are set forth in detail in his book The City Institute for Religious Lessons.

There are more than eighty cities in more than twenty states and territories now following the plan of the City Institutes modeled on the Des Moines plan.[11]

In the October, 1915 issue of the Religious Education Journal there appeared the results of an inquiry conducted by the Council of Religious Education on the subject of Training and the supply of Professional workers in Religious Education.

Summarizing the Conclusions reached by this Committee we give the following:

1. The term "religious education" as applied to college and university instruction was defined bearing four different meanings:

   a. As applied to any form of education which was under the control or direction of a religious body.
   b. As applied to any instruction designed to advance the cause of religion in the individual or in society.
   c. As applied to any form of education which seeks to train leaders for religious organizations and movements.
   d. As applied to education that seeks to prepare people to teach religion, either professionally, or non-professionally.

2. College and university work in this field of religious education was recognized as fully [illegible].

3. The committee recognized that trained persons were required for this type of work.

4. The committee recommended that colleges should de-

fine their relation to education as an occupation.

5. The suggestion was made that in the freshman and sophomore years subjects should be offered that lead up to specialized study of religious education in the junior and senior years.

6. Practice teaching and observation opportunities should be provided and the professional spirit should be created.

7. The organization of Religious Education in colleges should follow the general plan adopted for departments of Public Education.

The report proposes a corps of courses which would meet the requirements of the recommendations suggested. These included:

4 to 6 hours of Principles of Religious Education.

At least 4 hours, Child Psychology with special reference to the development of religious nature.

History, Agencies and Material of Religious Education--6 hours.

Organization and Administration of Moral and Religious Education--4 hours.

The final recommendation of the Committee was that a School of Religious Education should not be established until the college was fully prepared to man and equip the school for thorough work in all lines of specialization attempted.

Until this School should be established colleges not

prepared to establish a separate department of Religious Education should unite courses in religious education and Biblical courses in a department to be known as Biblical Literature and Religious Education. When such a plan is followed the committee insists that the professor in charge be a man trained in the field of Religious Education as well as in the field of Biblical Literature. Such a temporary arrangement makes it possible for a student to major in both, Biblical Literature and Religious Education.[12]

It is interesting for those of us who have attended institutions where this arrangement is now the accepted procedure, to read such a report as this, to see what the problems and plans of the pioneers in this field were, and how much of their original recommendations have now become general practice.

In April, 1916 Dr. Athearn prepared a summary showing the extent to which Religious Exercises were prevalent in Public Schools. There had never been a survey of this kind made and the literature of both the Religious Education Association and the National Education Association had little or nothing on the subject. We give here a resumé of Dr. Athearn's findings:

Using Oklahoma and Arkansas as typical states where the Statutes provided against sectarian teaching "and most easily complied with by ignoring religious instruction altogether."

A Questionnaire was sent to 475 Oklahoma schools and

to 300 Arkansas schools. Schools employing fewer than five teachers were not considered. No computation of one-room village or rural schools was made.

Replies were received from 160 of the 475 Oklahoma schools and from 45 of the 300 Arkansas schools.

Of the 205 schools reporting 182 had religious exercises and 23 did not. Reasons given for holding religious exercises were: for religious training,80; for moral training, 65; to provide unity of program, 3; for general influence upon the school, 2.

Reasons given for not holding religious exercises are as follows: It was the business of the church, 1; religious prejudice, 14; no auditoriums, 4; not customary, 1; mixed community, 1; no special value in such services, 3.

The time devoted to religious exercises varied from daily to semi-weekly, or weekly exercises. Periods of exercises lasted from less than fifteen minutes to one hour. The longer periods being held one a week with special music and outside speakers.

The contents of the programs of worship included music, Bible readings, talks, prayer, short stories, etc. Singing consisted of concert, solo, duet or quartette work. Hymns, national airs and popular were used in most schools.

Selections most frequently read in the 205 schools reporting were: Bible, 160; Scientific, 35; Literary, 93; Historical, 61. The parts of the Bible most frequently used were: Psalms and Proverbs, 35; New Testament, 42; Gospels,

14; Parables, 6; Old Testament stories, 2.

The response of the pupils to the religious exercises was uniformly satisfactory. Many teachers reported that it aided in discipline. Others noted the attention, interest and behavior of the pupils during the exercises.

The sentiment expressed was overwhelmingly in favor of religious exercises in the schools as shown by statistics from Superintendents: 180 favorable, 12 unfavorable; Principals: 180 favorable, 10 unfavorable; Teachers: 180 favorable, 8 unfavorable; School Boards: 182 favorable, 9 unfavorable; Parents: 179 favorable, 12 unfavorable; Pupils: 178 favorable, 12 unfavorable.

Dr. Athearn draws the following conclusions from his survey:

1. Religious exercises in the public schools are a valuable and practical source of religious training. It is possible to organize and plan such exercises so that they will have definite religious value and still be without offense to patrons of diversified religious convictions.

2. Where the content of the religious service is determined by law there is a tendency to formal and perfunctory services, which must be overcome by enriching and vitalizing the material prescribed by statute. Where the material is determined by custom, or by the whims or interests of pupils or teachers it often degenerates into mere entertainment valuable for relaxation from regular school duties, or into a mongrel combination of prayer, anthem, athletic "pep" meeting with brass band and school yells.

3. No conscious effort seems to have been made to build a graded, progressive series of devotional exercises, carefully planned to promote the religious and moral growth of public school pupils.

4. No effort seems to have been made to carry the curriculum material over into the devotional period; and no effort is reported to relate the devotional period to the current character problems of the school. We seem to be failing to use a valuable opportunity to

cultivate the positive and profound emotional factors that operate in the control of conduct.

5. It is evident from the report from Oklahoma and Arkansas that public school teachers are over cautious regarding religious services in their schools. When the material is properly selected teachers can introduce religious exercises into any community without fear of unfavorable reaction from patrons.

6. The chaotic state of opinion with reference to many aspects of this problem and the evident fact that religion is letting one of its most valuable agencies go by default, justifies Dr. Athearn in recommending that a commission be appointed by the Religious Education Association to prepare suggestive programs of worship for the public schools and to compile a bibliography of program material including music, art, literature with general directions for its selection and use in the various departments of the public schools.[13]

The Religious Education Journal in August, 1917 gave a brief outline prepared by Dr. Athearn of the Malden Plan; ten points were listed:

1. Religious Education is an essential factor in the Christianizing of the world.

2. Religious Education demands trained leaders.

3. The training of the religious leaders of a community is a community problem which can only be solved by co-operative effort. The resources of all the churches in the community must be federated and placed at the disposal of each of the churches.

4. Community work in religious education must be strictly non-denominational. Anything which serves to create denominational consciousness will dispel the community consciousness and without a community consciousness no community task can be solved.

5. The two elements absolutely fundamental in a community program of religious education are a permanent community organization and a trained educational leadership. The first is provided in a community council of one hundred citizens who become students going into the open market and employing the best leadership available just as the community does in securing leadership for its public schools.

6. A community school of religious education must be a real school which maintains academic standards, assigns lessons, exacts lesson preparation, holds examinations, and subjects its pupils to the same rigid mental discipline that obtains in any standard school. Pupils must both give and get something for each recitation.

7. The curriculum of a community school should meet the community's needs, and be modified as these needs vary. The curriculum must be balanced, and the student should have guidance in electing courses.

8. One evening a week for study and one evening a week for recitation has been shown to be as much as busy citizens will give to this kind of work. Two class periods each session are provided and the course covers three years' time.

9. A community program must grow no faster than community sentiment can be created to sustain it. It should come up out of the people; it should not be set upon a community from the outside. A definite system of creating and directing the growth of the community must be operated by the leaders of the movement.

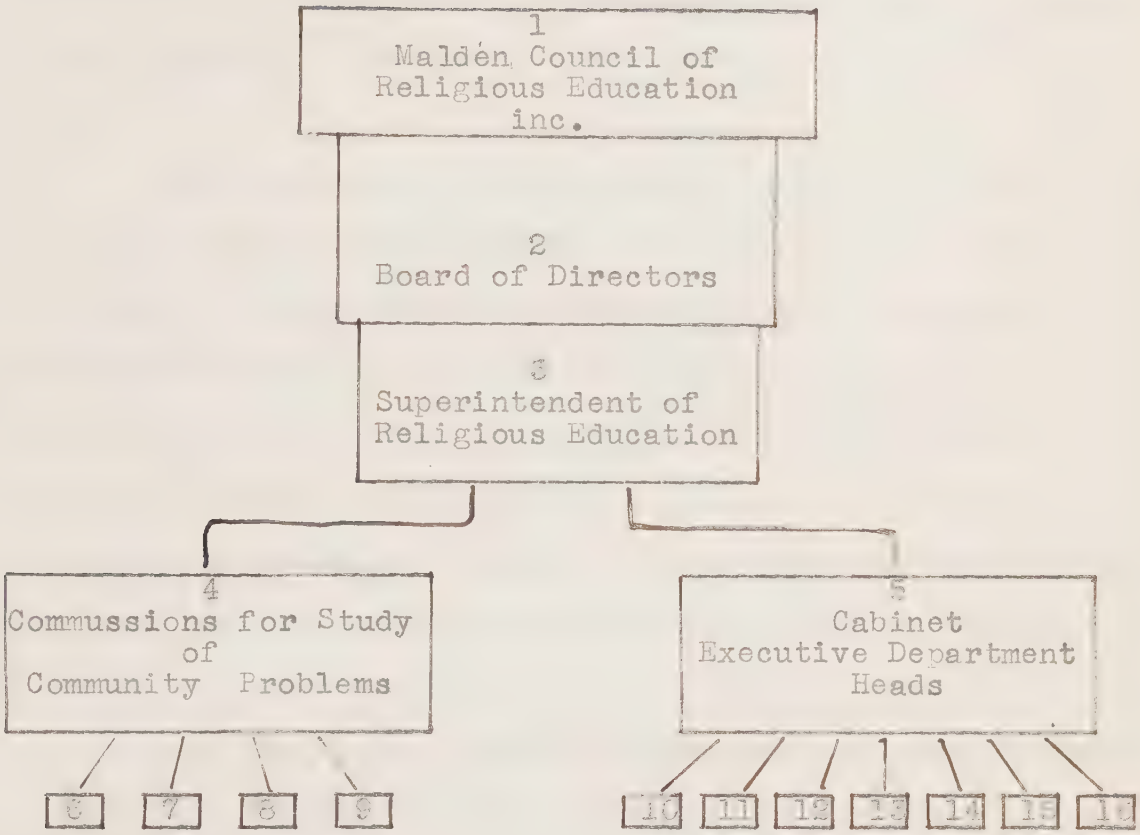
10. The leaders of a community movement should have a clearcut idea of the system they are developing. This system should parallel the system of public schools and be equally efficient. A well-rounded program will include:

(a) A community council of religious education.
(b) A community board of religious education.
(c) A community superintendent of religious education.
(d) A system of Sunday Schools of religion.
(e) A system of Week-day religious schools.
(f) A community school for the training of religious leaders.

In this book, A National System of Education, which is a summary of his Merrick Lectures delivered at Ohio Wesleyan University in 1919, Dr. Athearn describes this Malden plan.[15]

The following diagram and key explain this program:

THE MALDEN PLAN



6) Comm's'n. on Community Music, Pageantry, Art.
7) " " Surveys.
8) " " Week-day and Vocational Bible Schools.
9) " " Relat'nships of P.S.,Church,Synagog's, Paroch. Schools.
10) Dept. of Comm'ty Music, Pageantry, Art.
11) " " Public Lectures.
12) Professional Teachers' Association.
13) Dep't. of Surveys.
14) Organizations of Boys, Girls, Young People.
15) Training Schools for Religious Leaders.
16) Week-day and Vocational Bible Schools.

Dr. Athearn was requested to present a ten-minute brief on the Malden Plan of organization of week-day schools of religion at the Conference on Week-day Religious Education held in June of 1922. The paper was so concise and to the point, it was printed in the Religious Education Journal in its entirely. We give a brief review of his general outline here:

The so-called "Malden Plan" is a term applied to a form of community organization under which the Protestant Christian citizens of Malden, Massachusetts, conducted a city-wide program of religious education. It is the name of a method of organization and control of a city system of Protestant religious education.

Four types of community organization proposed for consideration of communities wishing to launch co-operative work in religious education. These are:

1. The Federal Council Type-operating and co-operative religious education work of a community under religious education committed, which is one of a number of Federation of Churches in a community.[16]

2. The Civic-Center Plan--has in mind the entire constituency of the public schools. The civic center association appoints committees for various community purposes, among them co-operative religious education programs.

3. The Ecclesiastical Control Plan--proceeds on the theory that the work of religious education is the re-

sponsibility of the churches and that all co-operative work in this field shall be organized in such a way as to preserve the official, ecclesiastical control of the various religious bodies and their approved overhead agencies. The plan as operated tends to foster dissensions, sectarian consciousness and rivalry, fostering reactionary control. The demand for this form of organization does not arise from within a community, it comes from agencies outside the community which have goods to sell or interests to protect. This plan does not lend itself to stability and permanency. It is not possible to administer large systems of schools, vested funds, buildings or stimulate professional growth of teachers and supervisors under this plan.

4. The Protestant Christian Citizenship Plan, in other words, <u>is</u> the Malden Plan. It is a plan by which the public sentiment of the churches in the local community can control their community programs of religious education. The Protestant Christian Citizen Plan enables the membership of all churches to exercise absolute control of their community programs. "There has been no denominational discord under the Malden Plan in the city of Malden. This plan lends itself to denominational co-operation."[16]

The Elements in the Malden Plan may be itemized as follows:

1. This plan has as its basic organization a Community Council of Religious Education which enrolls on a voluntary basis as many Protestant Christian citizens of the community as possible, i.e., ministers, Sunday school superintendents, church school teachers and officers and active church workers.

2. The Council functions in this movement as the New England town-meeting did to the municipal government of a New England village.

3. The Council is incorporated under the laws of the state as an educational institution. It can sue and be sued, hold, acquire and dispose of property, receive bequests, etc.

4. The Council elects a Board of Directors which is its executive agent.

5. The Council also creates commissions which study problems of local interest and reports to the Council.

6. The Board of Directors elects a City Superintendent of Religious Education who guides the city in the development of a complete city system of religious education.

7. The success of a system of week-day religious schools depends in large measure on factors which are not connected with these schools directly.

Dr. Athearn's book A National System of Education[19] as well as The Malden Survey[20] list the number of enterprises at that time successfully operating, as well as the history and achievements. We should note here that it was the united

co-operation of all the churches of the city which made possible the phenomenal achievement of the six years which may be counted as evidence of its success as a movement. The principles of this pioneer achievement are sound and perhaps in the years to come others will build upon the foundation which Dr. Athearn and others so bravely and faithfully laid.

In the June issue of the Religious Education Journal, 1920 Dr. Athearn gave a report to the American Religious Education Department of the Inter-Church World Movement concerning the activities and achievement of the World Movement of North America for the period beginning July 1, 1919 and ending May 15, 1920.

He states the objectives of the American Religious Education Survey Department as follows:

Such a body of vital comparable facts as will guide in building national, state, and denominational programs of religious education.

Such a body of standardized technique-norms, tests, standards as will provide a new and better method of measuring and directing the processes of religious education.

Standardized methods for guiding local churches and communities and surveying conditions, building, programs, testing results and determining budgets.

He then gives the "blue print" process of conducting such an Educational Survey:

Preparation of General Objectives.

Creation or selection of standards and measurements.

Creation of schedules.

Testing of schedules.

Organization and training of survey teams.

Testing of tentative methods.

Gathering of facts.

Tabulation of returns.

Evaluation of returns and preparation of report.

He discusses the Budgeting and Building and financing of such a campaign; the types of schedules used; the documents prepared for publication of the surveys already completed in Chelsea, Massachusetts, Greenpoint, and Brooklyn, New York, East Orange, and Somerset County, New Jersey.

He concludes the report by giving in outline form the Training and organization of Survey Teams and the Status of the Department at the time of the report.[21]

One is impressed more and more with the astonishing ability of the man who can see all the details of such a large program and then with determination bring about its execution.

Dr. Athearn in the article entitled "Community Organization"[22] gives the general outline of the Malden School of Religious Education. It includes the following elements:

1. The Malden Council of Religious Education.
2. The City Board of Religious Education.
3. A City Superintendent of Religious Education.

4. A System of Sunday Church Schools.

5. A System of Week-day Church Schools

6. A City Training School for Teachers and Leaders in Religious Education.

We quote Dr. Athearn:

> The system of religious education described will develop as rapidly as leadership and public sentiment will permit. The plan must grow out of the community's needs; it must be in every sense non-denominational, and each forward step must come as the normal development of a carefully planned and thoroughly representative community program.[23]

The Function of the Community Council he describes as follows:

> The democratic state has the machinery to guarantee to the future an intelligent and industrially efficient citizenship. The voluntary association is an essential part of the organization of a democracy. But the democratic state has not yet established the machinery which will conserve and perpetuate the moral and spiritual achievements of the race and guarantee that the citizenship of the future will be dominated with the highest moral and spiritual ideals. Democracy must learn how to make intelligence and righteousness co-extensive. A skilled hand, an informed mind, with a good heart produces a citizen safe for the democracy of the future. The Malden Council of Religious Education is a voluntary association organized for the specific purpose of building the machinery which will conserve and perpetuate moral and spiritual values, just as other agencies perpetuate intellectual and vocational values.[24]

The proposed program for 1917-1918 he lists as the following:

1. Popular Lecture Course on Religious Education (5 lectures).
2. Public Programs of Malden Festival Chorus (4 programs a year).
3. Meetings of Council for Study of Specific Problems (4-5 each year).
4. Meetings of Special Commissions such as:

Commission on Community Music, Festivals and Pageants.
Commission on Week-Day Religious Schools.
Commission on the Co-ordination of Malden's Community Welfare Agencies.
Commission on Relationship of Public, Church, Parochial and Synogogue Schools.

5. Conference Meetings of Special Groups.
6. The Malden School of Religious Education.

Reading of this Community Organization from the distance of twenty-one years one is amazed at the practical and actual operation of Dr. Athearn's philosophy of religious education. The only surprize, however, should be in the fact that those of his day did not more fully grasp his dream when it was enacted before them.

Beginning in the October number of the Religious Education Journal, 1921, a series of articles appeared in which leading educators answered the question "What is Research in Religious Education?" Professor Mark A. May, Luther Allen Weigle, and Dr. Athearn each answered the question.

Let us consider Dr. Athearn's answer:

> I have a feeling that the term "research" is sufficiently well defined in academic circles and that workers in the field of religious education can proceed with their inquiries and investigations on the basis of the usage generally accepted in graduate schools. I think there is need first for the endowment of research in the field of religious education in a number of graduate centers so that the present resources of these centers can be capitalized for work in this field.
>
> Second, I think there is need of co-operation among those who are doing research work for conferences of college men engaged in research work for the purpose of exchanging information and arranging for certain division of labor which will prevent duplication of effort and for the purpose of projecting general surveys and inquiries over larger areas, in which uniformity of method is necessary.[25]

There appeared in the February 1922 issue of the Religious Education Journal an article entitled "Organization of Protestant Christian Education in the United States,"[26] in which Dr. Athearn gives an extensive list of "Suggested preliminary Studies which may throw light on the Organization of Protestant Christian Education in America." He divided his lists under such headings as "A Study of the Most Successful Professional Associations," "A Study of the Most Successful Religious, Social and Philanthropic Agencies; and A Study of Experiments in International Administration."[27]

We give the following conclusions deduced from the Study:

1. The Central Organization must be granted sufficient power and authority to do its work in such a way as to command confidence and respect.

All failures in International co-operative undertakings have been due to the following three causes:[28]

Vital impotence of the executive organ.
Unimportance of object and consequent indifference of member states.
Impossibility of conditions at the outset.

The principle of the majority vote must be accepted by all co-operating parties. The unanimity requirement which is designed to keep the majority from binding the minority, also enables any one member of the organization to block action and direct much-needed action. This principle does not hinge on a mere plurality vote. It may be two-thirds, or three-fourths; but the "unanimous consent

requirement" must be surrendered.

An equitable method must be found of weighing or valuing votes in order that the co-operating parties may exercise power in proportion to their relative strength. The doctrine of the equality of nations and of the vote for each nation has not proved satisfactory in international experiments.

A second division of this Preliminary Study consisted of "A Series of Questions suggesting some of the Problems involved in the Organization of Protestant Christian Education in America."

These questions ranged from "Questions concerning the Scope of the Organization," "Questions regarding Relationships," Questions Regarding Professional Control," "Questions Regarding Finance" and "Questions Regarding the Character of the Organization."[29]

Anyone reading the outline of this study is filled with amazement at the scope of the field and the depth of understanding and the breadth of knowledge of the one who could put into such concise terms the whole of this International Educational Project and he applies it to the situation in the United States.

Dr. Athearn was interested in all activities of young people as well as adults. In the short article written in the Church School Magazine for August, 1922 he charts the Persistence of Membership of Camp Fire Girls as contrasted with that of Camp Fire Guardians.

Twenty-five states were selected in which there was a Camp Fire Girls membership of over one thousand. From the membership of these states a five per cent selection was made in such manner as to get the names of the members who enrolled for the first time in 1915. The reason of this survey was to learn certain facts regarding both the Camp Fire Girls as well as their Guardians. The facts were very enlightening. It would be highly beneficial if another such survey could be made now, based upon Dr. Athearn's findings and using his by way of contrast, discover whether the rate of percentage has greatly altered with the elapse of succeeding years.

The field of religious education needs another such person as Dr. Athearn was, whose eye is single to the objectives and purposes of Religious Education in whatever field of activity it may be exercised.

In the August number of The Church School, in 1923 there appeared a diagram graphically showing the slump in Sunday School attendance during the month of August. Drawing upon, and slightly altering an old Shinto legend concerning the devil's month, he illustrates the results of a survey made of the typical churches in the five largest denominations, namely, Presbyterian, Disciples, Baptists, Methodist Episcopal, and Congregational.

Over a twelve month period ending December 31, 1921 there were 8,630 persons who joined the churches. Forty-seven per cent of the total joined church during the month of March, and only three-tenths of one per cent joined during the month of August.

Dr. Athearn was a habitual user of the illustrative form of instruction wherever it was possible, he drew a picture to aid him in putting his ideas into the eyes and minds of those with whom he was speaking. His use of unusual expressions aided greatly in helping the people to remember his diagrams as well as his subject matter. Calling August the spiritually baren month in the churches would not be half so interest-holding as the title he gave this diagram: "The Devil's Month in America."[31]

> Four factors are involved in every profession, viz:
> 1. A definite and permanent human need.
> 2. A well defined body of knowledge appertaining to the permanent human need.
> 3. Tools, instruments, or specialized technique by which bodies of knowledge are applied to permanent human needs.
> 4. Skill in the application of technique to special knowledge.
>
> Few would deny that religious education is a vital and permanent human need. During the past two decades there has developed a well-defined body of knowledge regarding the development of religion in children and adults and of pedagogical methods of teaching religion. A very definite technique is being formulated for the purpose of measuring the factors involved in religious education and the processes of religious growth. Thousands of persons are employed as experts in the application of this specialized knowledge to the spiritual needs of human beings. Almost without our knowing it, a new profession, equipped with all the elements necessary for professional service, has sprung into existence. The new profession is here. The question is: Shall the graduate schools of the [illegible] standardize [illegible] profession and make its practice safe and trustworthy?[32]

Here we have Dr. Athearn's analysis of the educational situation as it was in 1924 showing how the Church's responsibility and how Protestant Christian forces of North

America must meet it. It was following the submission of this analysis by Athearn to the International Committee on Education, that the Standards for Leadership Training specifying courses of study for International credit in the Standard and new Advanced Training Courses was made.

Standards for Young People's Training Schools commonly called Camp Conferences had been tentatively adopted, later coming into enthusiastic practice as time went on. Other problems presented themselves for solution. In all of these matters the Committee co-operated with Dr. Athearn frequently taking an active part.

The Indiana Survey of Religious Education consists of a three-volume report of a survey begun under the auspices of the Inter-Church World Movement and was completed by the Committee on Social and Religious Surveys.

The volumes give exhaustive analysis of the quantity and quality of the religious education of Protestants in the state of Indiana. The facts given enabled the Protestant Christian citizens of Indiana to inaugurate a program of religious education for that state which held meritorious features of the system suggested by Athearn and others, and eliminated elements of inefficiency and waste.

Analysis and interpretation were the methods used in the survey and the assumption is made that Indiana is a fair representation of a large section of the United States. This assumption therefore presupposes that the Indiana Survey

volumes could be (and were) of great value to religious leaders of other states and to technical students of education who are projecting questions such as were asked by the Survey.

In Volume one, the first part gives a brief history of the survey, giving the objectives, methods and conclusions reached. Part two of the same volume discusses church buildings of Indiana;the same standards were used to judge the church plans as was used in the Malden Survey. Part four considers the child and how to record accounts. The last section considers denominational supervision and promotion of religious education in Indiana.

Dr. Athearn, acting as the Director of the Survey gives the final chapter of the First Volume of the Indiana Survey series. This first volume and the other two did much to prepare, train and find solution for the problems of American religious education.[33]

These volumes, as indicated by the preface of Volume I, are the results of a survey begun under the auspices of the Interchurch World Movement and was completed by the Committee on Social and Religious Surveys. The volumes give an exhaustive analysis of the quantity and quality of the religious education of Protestants in the state of Indiana during the period 1922-1926.

The facts given in these Volumes should enable Protestant Christian citizens anywhere in our United States to inaugurate a program of religious education for their

state based on the meritorious features of the Indiana Survey which strove to eliminate elements of inefficiency and waste.

Not only do religious leaders find these volumes of great value but they are also helpful to technical students of religious education who are projecting similar inquiries in other avenues of education.

Volume II of the Survey discusses the church buildings,[64] and gives standards for [illegible].

Volume III deals with child-accounting and records. It also discusses the denominational supervision and promotion of religious education in Indiana.

These volumes represent a great deal of work in standardizing, score cards and scales arrangements, preparation of question schedules and all the time and effort expended in actually doing the scoring and making the necessary contacts to bring about this colossal piece of work. It has its defects as Dr. Watson points out, when one considers what a material contribution has been made in this field of study one has only praise and not undue harsh criticism for the work as it stands. We can only hope that in the not too distant future others may carry on from this part of the work.

We have mentioned elsewhere that Dr. Athearn was a determined person who stood up for his convictions in controversial issues. This is well demonstrated in the matter of the Indiana Survey. Professor Goodwin B. Watson had been

to review the volumes of the report. His criticisms seem severe in the light of the fact that the survey could not be completed as originally planned due to lack of financial support. Due acknowledgment of the limitations of the Survey were given both by Dr. Athearn and his assistants, especially Dr. Voekler who with Dr. Athearn answered the criticisms made by Dr. Watson, who in his turn gave refutation to both of their comments.

Although it was a healthy sign of development, to have differences of opinion in the field of religious education and as there was nothing personal or offensive in the attack that these men made of one another's work it did much to create interest in the work of the Indiana Survey. As we know, it is customary for scholars in all fields of science to tell one another exactly what they think for it is only in this way that truth can win.

It was especially valuable that there should be frank discussion regarding the reliability of tests in religious education, as this was a new field where significant pioneer work had not at that time been done.

Incomplete as the Survey was, nevertheless it paved the way for other work to be done, for never before had such a notable body of scientific techniques been assembled to study religious education. It was a creditable piece of educational research. The very elements of the controversy made apparent the need for avenues of expression such as tech-

nical magazines for the exchange of frank criticism, experiences and conclusions. Such agencies of inter-communication it was seen would foster research and help to create the professional spirit which Dr. Athearn was so desirous of seeing develop in the field of religious education.[36]

In the June 1926 issue of the International Journal of Religious Education we find an address given by Dr. Athearn at the Birmingham Convention on the subject "Protestantism's Contribution to Character Building in a Democracy" which in large measure summarizes his book, Character Building in a Democracy.[37]

This address discussed the four major contributions which Protestantism makes to character building in a democracy.

1. Protestantism gives to all persons whom it touches a religious view of the world, including the concept of a personal and ethical God.

2. Protestantism furnishes a religious person as the goal of moral aspirations.

3. Protestantism supports, wholeheartedly, the system of public schools in the interest of general intelligence and social solidarity of the democratic state.

4. Protestantism builds by the side of the public schools a system of supplementary religious schools in which it undergirds the moral life of its students with

(1) A Christian view of the Universe, and

(2) A concept of personal perfection as exemplified by the life and teachings of Jesus Christ.

On August 2, 1929 Dr. Walter S. Athearn, as Chairman of the Commission on Character, Moral and Religious Education of the World Federation of Education Association presented at Geneva Switzerland a paper entitled, "Are Teachers Prepared to Give Moral Training?"[38] The chief elements emphasized were:

A Survey with graphic illustrative material were given showing the number of required courses given in Social Problems, Ethics and Social Ethics as compared to those required in the field of religious and Moral Education. The Survey covered typical state normal schools and teachers colleges located in thirty-three states and one territory in the United States. Summarizing the report we find 65 out of the 85 institutions studied offered no courses to prepare the students to develop moral character in pupils. All 85 institutions announced character education was one of their chief objectives but only 20 offered courses of training in the field, even these offerings were meager. They may be grouped under five headings, viz: Philosophy, ethics, Bible, methods, and curricula.

The inquiry revealed nothing worthy of special mention and the final conclusions of the Committee were that a more fruitful method of procedure would be the study of typical curricula and methodology in successful use in school

systems throughout the nation and the presentation of a summary of those methods, for consideration of normal school faculties.[39]

One of the last literary contributions made by Dr. Athearn was an article entitled "Current Trends in American Education,"[40] in which his position on this subject is expressed as follows: (Speaking of mechanistic philosophy):

> It is this which the new educational system will pit against the old order. The old order rests upon materialism; the weapon chosen to destroy it is in itself impersonal and mechanistic. Ultimate reality in the philosophy of John Dewey, is merely the fact of change. Ultimate reality which can sustain the proposed ethical structure of the "common good" must be personality.[41]

Again, in the same article:

> It is my contention in this paper that a mechanistic pragmatism, with which the American educator comes to his task is impotent to transform the structure of the thought process in which individualism is woven into the fabric of human thinking.[42]

In summarizing this presentation of the Present Dominant Trend of Education in America, Dr. Athearn lists five handicaps with which the schools will begin the important work not assumed by them.[43] Although at this point he is speaking of the public school system, we may rightly infer Religious Education may be so regarded also.

1. The philosophy underlying current pedagogy is materialistic and pragmatic and it is a weak instrument in reconstructing the atomism, and materialism, and mechanism in which human thought is now habitually molded. Some form

of personalistic idealism must be the instrument which sponsors a socialized society. Education must plow deeper, or its results will be superficial and barren.

2. American educators are pathetically trained in the fields of philosophy, logic and ethics. The curricula of prospective teachers preparing for the schools and colleges has almost entirely omitted the disciplines of metaphysics, philosophy, history of philosophy, logic, ethics, history of education, and the history of democratic institutions. Only eight courses in philosophy and eight courses in the philosophy of education are found in the curricula of eighty-five state colleges of education in the United States, and the same eighty-five state institutions for the training of public school teachers offer only four courses totalling only twelve semester hours in social problems, ethics, and social ethics, a meager proportion for the schools of a nation whose economic standards are now to be operated on the basis of moral "codes."

3. The contents of textbooks in the American schools and colleges are designed to sustain the status quo, and the teachers are not prepared either in content or in technique to provide a new body of textbooks which will represent the social, philosophic, and ethical ideals of the new deal.

4. The public schools cannot be expected to act as a competent critic of the approved morality of the times. The public school cannot disseminate selected moral standards, because it is too sensitive to the popular will to be

depended upon as a critic and prophetic crusader.

5. The public school can do much to raise the level of community morality, but the free church must be depended upon to create the new men who will fit into the new economic system. Unless the church preaches a new birth, the school unaided cannot usher in the new economic age.

It is conceivable that the social science shall be the core of the curricula of the schools of a democracy; but ethics is the heart of the social sciences, and religion is the heart of ethics. But religion which is the heart of ethics cannot be taught by the tax supported schools, and hence the basis of the control of the economic life of a nation which relies on ethical codes cannot be supplied unless the free church has a large part in the creation of the new economic man.[44]

Besides the foregoing articles, Dr. Athearn was Editor and Joint Editor of the following:

1. The Religious Education of Protestants in an American Commonwealth, 1923.

2. Measurements and Standards in Religious Education, 1924.

3. Religious Educational Survey Schedules, 1924.

He also was General Editor of the Pastor Library, composed of ten volumes, 1924.

Between the years 1914 and 1932 Dr. Athearn wrote thirteen books, besides many pamphlets and magazine articles.

Thus we see he was a tireless worker for the cause in which he believed so thoroughly.

One is impressed in these articles by the fact that with much suffering and travail many of these great movements in religious education had their birth. But after the great task of getting these organizations started the true worth of the man is manifest, for after seeing the things he gave so much of himself to accomplish, forces of circumstances almost inevitably [illegible] which brought about a change of position, taking him away from his hard-won enterprizes and their operation. It shows the true merit of the man, that upon seeing the things he had brought into being, neglected by his passing on to new fields of activity, yet still having that same vigor and enthusiasm to begin afresh in each succeeding position. One cannot help but think it was not only his philosophy of Religious Education, but his own personal philosophy of life, which made it possible for him to rise above all the selfishness and disappointments which he so many times encountered.

The first book written by Dr. Athearn as has been [illegible], 1914. As he indicates in the Foreword of the volume, the author believes that nothing is practical which is not founded on the best educational theory. He continues:

> The great need of the church schools of our day is leadership capable of evaluating practice in terms of well-established theory. Progress in religious education must not be a matter of accident--the chance survival of that which works. Trained specialists, having at their disposal scientifically-equipped laboratories endowed liberally for research, must guide practice.
>
> Religious pedagogy is the youngest of all the offshoots from general psychology. Very much is yet to be discovered, but there are already many results from the fields of general psychology and the psychology of religion which may be taken over into the field of religious education.

The Church School is an attempt to give religion the advantage of the scientific research that has done so much to increase the efficiency of secular education. It accepts as its fundamental proposition that of the doctrine of growth. It believes that every child is God's child from the beginning, capable of growth and unfolding until he "attains unto the perfection of the Father." It seeks those methods by which a child may "grow up a Christian and never know himself to have been otherwise." It seeks to find not what is being done, but what should be done to attain the desired end.

"The Theories advocated have been put to practical test under observation." Dr. Athearn believes that the principles of the church school set forth in this volume must be put into operation in every community which seeks the relig-

ious culture of its youth. Such a program involves money and trained leadership, but it will produce results.

The City Institute for Religious Teachers, 1915, was Dr. Athearn's next book. This volume was the response to a demand for scientifically trained teachers of religion in church schools. The City Institute for Religious Teachers was organized and this publication is the outgrowth of Dr. Athearn's three years of experience as the Director of the Des Moines City Institute.

This organization (City Institute for Religious Teachers) is but one of the results of a larger movement which for some time before this publication had been seeking "to inspire the educational forces of our country with the educational ideal; and to keep before the public mind the ideal of Religious Education, and the sense of its need and value."

One might say the City Institute idea was a direct contribution of the college to the cause of religious education. Lesson materials were only in the process of development. Having begun with the First Standard and Advanced Standard courses in 1908, the groups of classes were conducted in a few cities for the purpose of teaching the various subjects required for an advanced teacher-training certificate. From this, the federation of advanced teacher-training classes took the title, City Training School, or "Teacher Training Institute." But although ambitions were

high, the movement fell of its own weight due to the fact it was based upon a false theory of professional training; its textbooks were inadequate and unpedagogical and its leaders in many instances were untrained enthusiasts, having more zeal than professional knowledge. It was into such a situation as this Dr. Athearn with his philosophy for the training of Religious Educational Teachers, professionally, entered. From this time on throughout his teaching and his literature run the golden thread of his statement of Christian Education:

> The Christian Educator has but one task, and that is to so present Jesus Christ to the rising generation, so that every act of every day of every person, shall be performed in harmony with His Holy Will.

The next publication two years later, (1917) was called The Organization and Administration of the Church School, and constituted Part IV, First Year, of the New Westminster Standard Course for Teacher Training.

The philosophy of Dr. Athearn is not so much expressed in words in this volume as it is in plans and suggestions for the development of trained leaders and properly equipped Church Schools. We would summarize his volume in these words:

> The church is an agency for fostering the religious life. It discharges its function through worship, preaching and service. These activities require agencies and organization which must be sustained if religion flourishes among the people. The church school develops the religious life and trains workers for all phases of church work. The Church school is a specialized agency of the church under its control and en-

titled to its support. Only a live school can grow. The conditions of life are found within the school itself; inspiration for growth may come in from without. A school that cannot care for its present membership will not permanently gain by any campaign for new students. The church school must study the problem of incentive and base all campaigns for growth upon sound moral and educational principles.

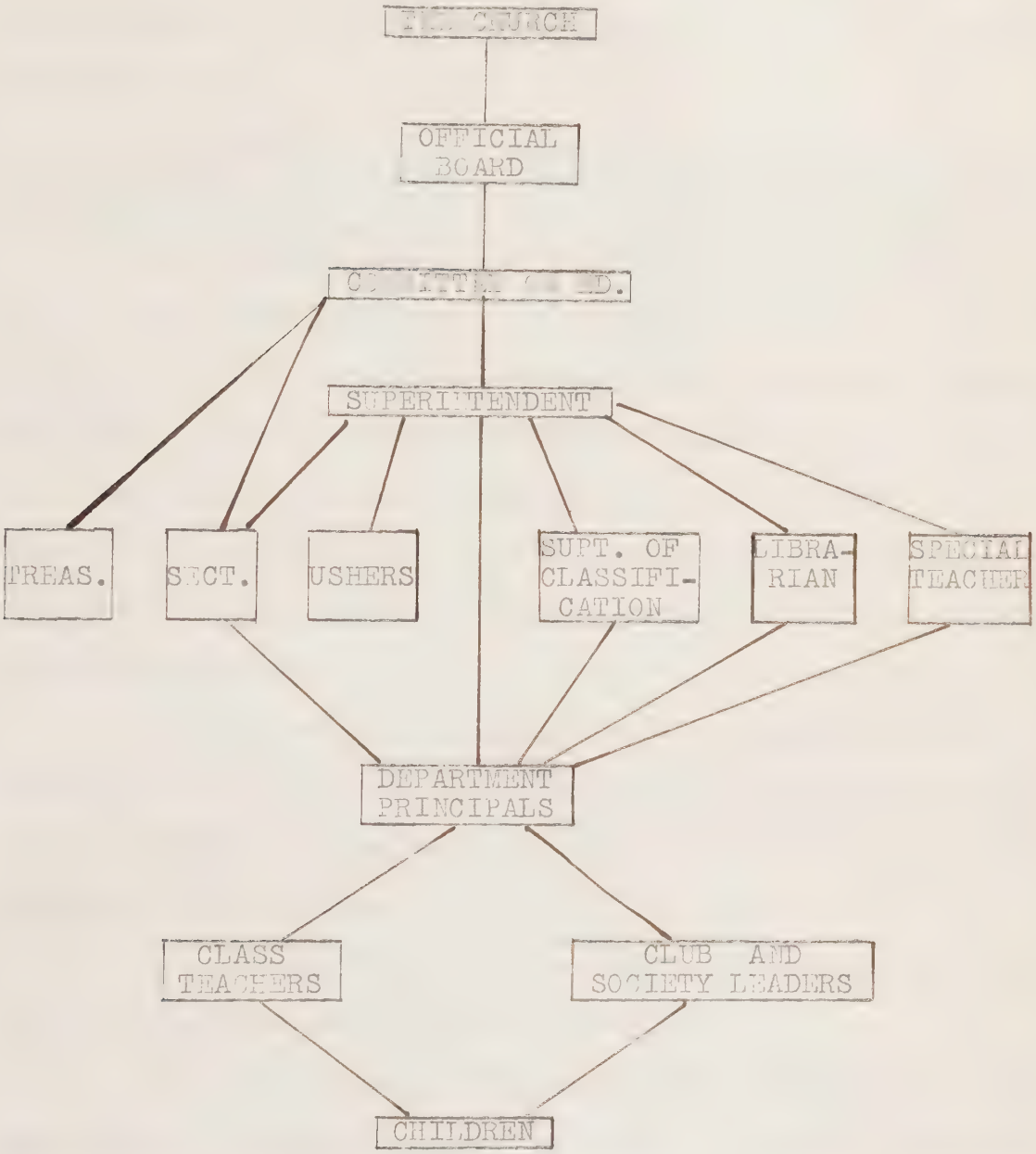
He concludes this volume with these words:

There is such a thing as spiritual malpractice which the church of the future will not tolerate. The elements of a training course are knowledge, observation and practice. Training in these elements may be secured in seminaries, colleges, and community training schools, but the average teacher must be trained in the local church. For this purpose, a three-year course has been provided.[3]

A chart from this text shows the general organization Dr. .

Athearn recommended:

THE ADMINISTRATIVE ORGANIZATION OF THE CHURCH SCHOOL[4]



Religious Education and American Democracy was published in 1917, when the Wilsonian slogan, "making the world safe for democracy" was being heard on every side. One might say this is Dr. Athearn's answer to such a slogan. He says in part:

> The safety of democracy demands intelligence and godliness. A democratic people must be able to think clearly and act righteously. The world will never be safe for democracy until intelligence and godliness are the common possession of the whole human race.

The first chapter of this book outlines the great system of public schools which the state is building in order that the masses of the people may have the grade of intelligence demanded for citizenship in a democracy. It sketches the outline of a system of schools which the church must build if the intelligence of the people is to be coupled with godliness.

The following chapters discuss in detail the problems involved in the realization of the proposed system of church schools for the American people. He attempts three things in this volume:

1. The development of a constructive program of religious education for the American people.

2. The critical analysis of existing organizations, agencies and institutions with a view to determine the existing educational assets and liabilities.

3. A survey of the available literature on the various problems involved in a nation-wide program of religious education.

The major problem of the whole book is that of Organization of religious education in the American democracy.

Dr. Athearn has considered the problems carefully, impersonally, considering quantitative observation, and qualitative interpretation.

Presenting his book (Religious Education and American Democracy), he concludes the foreword with these words: "I am convinced that the greatest task before the American people today is the building of a system of religious education which will insure the religious development of every citizen." Throughout his life, he made his contributions with that end in view.

Dr. Athearn's great aim was to make the teaching of religion professionally respectable. He says: Secular education is not apt to include the facts of the child's religious life; religious education is forced to recognize the facts with which the public school teacher deals plus the facts which the public school teacher neglects. Religious education deals with a unified life; secular education is apt to deal with sections of life disassociated from those elements which are most vital in human experience, hence the danger of relying exclusively upon secular education for educational theories; hence the necessity of the church giving religious education the laboratory and research facilities which will enable the religious educator to make invaluable contributions to educational theory. The success of community systems of religious education such as is here ad-

vocated, will demand the establishing of colleges of religious education in all sections of the country for the training of men and women who are to have charge of our American system of religious schools, for no untrained leader, even though he have piety and zeal, can successfully direct a community program in which the largest measure of technical skill is demanded. The time has arrived when church school officials denominationally and non-denominationally must have thorough professional training based upon broad, general education.

No student of Athearn's will ever forget the expression he coined, "Religion caught, not taught." The spirit of religion it is true, cannot be taught, it must be caught, but proper instruction must be given in religion as in any other subject. A harmonious, working conception of religion, Athearn pointed out, must be taught.[6]

The dream of Dr. Athearn, and the goal to which he worked, was to see a department of religious education established with a major subject recognition of from eighteen to twenty-hours with two minor closely related subjects in the neighboring field totaling forty to forty-five hours, organized in every college curriculum. Likewise, Schools of Religious Education should be established when colleges were fully prepared to staff and equip such a school for thorough work in all lines of specialization attempted. Although such a system has not been carried out to the fullest extent Athearn dreamed of it, his work has done much to promote such

a program, which until the years of the depression seemed to be making very marked strides in the direction Dr.Athearn had pointed out. At present, however, the whole situation seems to be in a state of immobility. However, the work of such a dynamic personality will not have been in vain. Even with the apparent inactivity influences are nevertheless at work--oftimes Athearn still propells through the medium of some of his former pupils.

Dr. Athearn predicted that the training of America's religious educators will probably develop on four levels, i.e.:

1. Detailed statement presented from proper authorities giving all courses taken during the college work with the grades received in each course.

2. Recommendations presented from two professors in the college at which first degree was received, stating that the candidate is qualified to pursue graduate study.

3. Full matriculation in the courses leading to the higher degree possible only after 45 semester hours in Bible, Education and Psychology have been taken.

4. Graduates from accredited colleges become fully matriculated for higher degree provided they have taken in their undergraduate work the above named forty-five semester hours. Not more than six of the forty-five hours may have been taken in General Psychology. Fourteen hours may have been in General Pedagogy (including five hours of Practice Teaching). Eleven hours may include Methods courses in specific subjects. Of the remaining fifteen hours, at least

six must have been taken in the field of the New Testament and four in the Old Testament.

Each of the levels named as a specific task and involves a specific technique. The graduate college prepared the educators, who will make possible successful leadership in all the lower levels and eventually develop in America a real profession of religious education.

The Malden Leaflets (in book form, 1920) were published the same year as the last named book, i.e., 1917.

These consisted of a report on the Church plants of a typical city, showing the use of the Interchurch World Movement Score Card and Standards for rating City Church plants.

The value of the Malden Survey to our study of Dr. Athearn's philosophical contributions lies in the fact that in this Survey he put his theories into concrete experimentation and thereby tested his philosophical reasoning at all points where it concerned Religious Education.

In telling of the Survey, he says:

> Such a survey of the city and religious education plants of a city serve many purposes:
> 1. It directs the attention of the community to the newer forms of service which a modern church may be expected to perform.
> 2. It presents the existing situation with its strong and weak points in the most concise, interesting and intelligible way possible; it shows the actual and relative adequacy of provision for various forms of service both by sections of the city and by different denominations.
> 3. It shows where repairs and rearrangements are immediately necessary and also where these adjustments

are economically advisable.

4. It furnishes data necessary for guiding programs of building. When the findings of such a survey are studied in the light of the elements which are determining the rate, extent and direction of the city's future growth it is possible for a city church council or a denominational board to build in a way to provide for future extension.

With a survey such as the Malden, it is possible for a city to plan a building program for a period of years which will eventually result in an adequate number of well-located, properly constructed church and religious education plants. His contribution at this point lay in the hope that with the aid of the Malden Survey it would assist in standardizing the physical equipment of both church and school.[8]

The same year the Malden Survey was printed in book [illegible], there was also published A National System of Education--1920.

Dr. Athearn in this volume made a reconstruction and a re-evaluation of educational theory and practice. He says: When the whole field of educational reconstruction is viewed by one whose primal interest is in moral and religious education, three needs stand out in the foreground as the most important, and the most immediate problems in American education. The first and most fundamental is for an adequate philosophy of education. In the early history of our American school system, we borrowed much of our educational machinery and method from Europe; in recent years we have been importing European and Oriental philosophies

of education. There is great danger that we shall build the educational program of our new democracy upon a philosophy which will in the end accomplish the undoing of democracy. There is urgent need for the restudy of the philosophy of democracy, the philosophy of religion, and especially the philosophy of the Christian religion, and for the building of an educational philosophy which will fittingly express the ideals of a democratic and spiritually minded people. I am convinced that the battle ground in the field of religious education for the next decade will not be in the field of organization and methodology, but in the field of educational theory.

The second and most apparent need is for the development of a professional spirit among educators. This need is especially acute in the field of religious education. The events of the past few years have revealed an appalling dearth of academic and professional interest in religious education. There is need of an educational leadership that will die for the cause--for a revival of that disinterested spirit of martyrdom which gives up life itself that the cause may live. This spirit takes its cue from the laboratory, not from the counting room. It experiments, weighs, measures and tests, and modestly and humbly gives its results to mankind, seeking no reward save the joy of searching for and finding the truth. For such disinterested, professional leadership there is a crying need.

The third and most immediate need is for a clearly outlined program for the organization and administration of secular and religious schools in a democracy. The agencies and institutions that are to control religious education during the next fifty years are now taking form. The voice of the educator has too seldom been heard in the councils of re-organization. The National Educational Association came up to the national crisis (of the World War) with a statesmanlike program for secular education which is embodied in the Smith-Towner Bill. This great educational program challenges the educational leadership of the Church to produce a program which will be equally scientific, equally democratic, and equally prophetic. What is needed is a blue print which will indicate the general architectural structure, and a statement of the fundamental principles which are to guide the workmen as they fill in the details of the completed structure.

The National System of Education is, in fact, the Merrick Lectures given at Ohio Wesleyan University, 1919, and represent a decade of actual laboratory experimentation in the field of Religious Education. The results have been compared with the results of similar experiments in the field of secular education.

We may say this book represents the contribution of Dr. Athearn towards meeting the outstanding needs in the field of American education, viz.: (1) adequate philosophy of education; (2) development of a professional spirit

among educators; (3) and a clearly outlined program for the organization and administration of secular and religious schools in a democracy.[9]

In 1923 Dr. Athearn published Character Building in a Democracy, which were the Washington Gladden lectures for the year 1924.

Dr. Charles R. Brown had begun the Washington Gladden Lectures with the statement that "The final forces in human society are always the spiritual forces;" God, Christ, Atonement, Prayer, the Bible, and the Future Life were the subjects he considered in his lectures. Dr. Athearn chose to give evidence in his lectures that these great spiritual concepts were not being effectively or effectually taught to "the present generation."

Citing Dr. Brown's illustration to the fall of the Central Powers and his statement:

> The civilization of Central Europe did not go to smash in the summer of 1914, and in those fateful years which followed, for lack of brains. . . .but the civilization of that fair and promising section of the earth went to smash for lack of character,"

Dr. Athearn goes on to say,

> With indisputable evidences of the rapid growth of spiritual illiteracy in our own land and of moral letdown among the masses as well as in the high places in our national life, it is high time that our fair land be warned lest it too, "go to smash for lack of character."

In some educational circles in this year 1939, there are those who feel Dr. Athearn's words are even more poignant today than

when he penned them. In these lectures Dr. Athearn gives an able sequel to his earlier work, Religious Education and American Democracy, (1917). His [illegible] interpreting to the non-professional layman the ideals, methods and problems facing educational leaders who are seeking to use the educational method as an agency for building the Kingdom of God. He drew his material from technical studies which at that time had just been completed. As was characteristic of him, his book is generously supplied with graphs and illustrations.

The book, An Introduction to the Study of the Mind, published in 1921, was more for the trained technical reader and was not adapted specifically for Teachers of Religious Education. In 1931 we see this same study continued as a series of articles in The Outlook from April 12th, weekly to June 28th, entitled "How to Teach." This series illustrates how, by means of illustrative material scientific knowledge may be simplified and made understandable to the untrained lay personnel of our Church School Teachers.

Summarizing this course in "How to Teach," are given Dr. Athearn's Seven Laws of Teaching:[10]

1. ATTENTION. Those things which are learned most quickly and retained longest to which the student gives his conscious and undivided attention.
2. REPETITION. The use of a stimulus-response bond (between connecting neurones) brings about changes in the synapses which makes future passage of nerve currents more certain and more prompt.
3. ACTION AND REACTION. The response of the learner to stimuli of various types is an essential factor in the learning process.

4. RELATIONSHIPS. The mind retains longest and uses most effectively those facts and principles which are bound together into coherent systems.

5. LABOR. Education requires the conscious effort of the mind to achieve remote ends.

6. HAPPINESS. The individual tends to repeat and learn quickly those reactions which are accompanied or followed by a satisfying state of affairs.

7. COMPANIONSHIP. The personal comradeship of pupils and teachers is the most essential and dynamic factor in the education of human beings.

Under the caption, "Evangelism and Religious Education" he speaks of the Influence of Current Philosophy on Religious Education. We quote:[11]

> It must be admitted, that the application of the scientific methods to the study of religion accompanied by the rapid spread of naturalistic and materialistic types of philosophy and psychology, has given rise to interpretations of religious education which lack the evangelical note, and which in the end would substitute an intellectual assent to an ethical system for a religious experience. Ours has been an age of physical science; we have been mastering the secrets of the physical universe. It is but natural that there should have arisen a school of thinkers who seek to identify all the phenomena of human consciousness with the forces of the material universe, and to build a philosophy of life within the limitations of these material forces. Buddha did this for India and Buddhism became the religion of that land. There is in process of development in this country an American Buddhism which pleads for an adjustment to the laws of the physical universe as Buddhism seeks for conformity to the same laws. Pragmatism, positivism, and instrumentalism in philosophy, combined with mechanistic and behavioristic psychology in the midst of an age that has deified force, furnish both soil and atmosphere in which there can grow a pedagogy which reflects the spirit of the age and the philosophy which has either produced it or grown out of it. The materialism of the age has affected religious education in two ways: first, Biblical scholars who wish to apply scientific methods to textual criticism have in some causes thought it necessary to try to bolster up their conclusions with current philosophies which have direct materialistic implications. In doing this they have followed the example of popular writers on sociology and ethics who regard these great fields as merely aspects of biological evolution. When those who hold to what we know as to the historical interpretation of the Bible de-

fend their theory of interpretation by the use of the materialistic philosophy, the Bible ceases to be a book of religion and becomes merely a compendium of ancient literature. When God ceases to be a person, infinite in intelligence, in goodness, and in power, who is the groundwork of all experience, then Christ loses His meaning as a religious influence; that is to say, the denial of the objective reality of a personal God, leads directly to the denial of the deity of Christ. The defining of religion in terms of humanity, as is current in our day, is a positivistic position which deprives Christ of peculiar religious significance. "Religion," says positivism, "is the recognition of and the pursuit of social values." Interpret the Bible in the light of this definition, which identifies religion and democracy, and you will take out of it the elements essential to our Christian faith. Historical interpretation in the hands of a materialistic philosopher causes the Bible to lose its religious dynamic; but historical interpretation in the hands of a personalistic philosopher gives the Bible religious dynamic and power manifold greater than it could possibly have in the hands of the literalist. The attacks from conservative churchmen against historical criticism should have been leveled not at the method of interpretation but at the materialistic philosophy of the interpreters. The same method in the hands of men with personalistic philosophical views yields spiritual power and preserves the great and essential elements of our Christian faith. The historical method of Biblical interpretation is worthy of a more scholarly defense than materialistic philosophy can give it.

A few influential writers have brought religious education much unjust criticism through the use or advocacy of pedagogical methods based on pragmatic philosophy and behavioristic psychology. In its desire to be up-to-date and thoroughly abreast of the times religious pedagogy has borrowed from current public school pedagogy and the good name of a great movement has been placed in jeopardy because its advocates have borrowed from the wrong sources. Here the friends of evangelism should not criticize the whole movement for the mistakes of a few leaders who have not gone deeply into the philosophies which underlie their borrowed pedagogy. A pedagogy based on materialistic philosophy and psychology will be non-evangelical; a pedagogy based on a personalistic philosophy (what Professor Woodbridge calls a dynamic psychology) will be evangelical. The issue here is not the evangelical versus the non-evangelical; it is rather, personalism versus materialism.

The application of the scientific method to religious phenomena has much to offer to religion if it is remembered that there are fields of knowledge which cannot be fully surveyed by the use of the categories of

> physical science. There are men who analyze prayer--separate it into its various psychic atoms and then deny that prayer has any distinctive entity. It would be as logical to analyze a drop of water into atoms of hydrogen and oxygen and then deny the existence of water or claim that water as such had no objective reality. It needs to be made clear that all reality can not be put into the scientist's test tube. Christianity implies the truth of certain metaphysical and ethical theories and the untruth of others. To scientific methods there should be added the insight and the outlook of metaphysics. Current psychology of religion needs the corrective of a sound philosophy of religion.

Dr. Athearn cites Professor Henry C. Sheldon's five questions propounded to modern writers who claim overmuch for the scientific method as applied to religious phenomena,[12] adding,

> These questions suggest the fields of inquiry which must be entered by those who are to guide wisely the development of religious education. The scientific method must be mastered and used as one of the legitimate agencies of investigation and interpretation.

He concludes:

> It will be clear from the foregoing discussion that one of the chief tasks of the religious educator is to keep religious education religious. The battle ground for the preservation of religious values is in the realms of philosophy and psychology. It is here that the battle will either be won or lost. The religious educator should, therefore, become a profound student of philosophy and psychology.

The last book Dr. Athearn wrote before his death, was The Minister and the Teacher, which was published in 1932. The chapters in this book comprised the Duncan Lectures, given in The Louisville Presbyterian Theological Seminary for the year 1930.

He addressed this volume to Christian ministers and Christian teachers and in it he seeks to interpret the current trends in American education, and develops a constructive program of Christian education consistent with the genius of Evangelical Protestantism.

He opens his volume by asking "What is Christian Education?" and defines education in terms of control, giving a study of present-day tendencies in Protestant Church schools. He sets forth the theory of education which Protestantism has championed for the democratic state, and shows how the state and the church may co-operate in the education of citizens, recognizing fully the educational implications of the separation of church and state.

Part of the book considers curriculum and methodology of secular and religious schools. The influence of naturalistic humanism on educational practice is analyzed in some detail because of the growing tendency to secularize the courses of instruction in religious education.

He concludes the book with a chapter which discusses the place of the church college as an integral part of a comprehensive system of education, and considers the Christian minister and the voluntary Christian teacher, as regards training, resourcefulness, and leadership.

To become acquainted with the religious educational theories of Dr. Athearn, his books listed give in varying expressions his viewpoint, but had only one of his books been consulted the Character Building in a Democracy gives

in detail the author's theories. Practically every phase and belief regarding his educational theories are packed into these Washington Gladden Lectures which comprise this book. The exposition is decisive and lucid, it makes admirable reading and is very interesting. State of theory, backed by quotation thus illustrates Dr. Athearn's theories of religious education.

> Religious education is a new method, a new instrument which the church will use in giving to the people the doctrine of the church, the missionary spirit and passion, and the evangelical fervor of the soul that has entered into fellowship with God. This new movement is building its own agencies and institutions. It is reconstructing theological seminaries and calling church colleges to a new recognition of their responsibility to the church. It is building an educational program for the local church and the community and it has had the boldness to speak of a national system of Religious Education. But it has not come as a substitute for anything. It has not come to do away with the law; it has come to fulfil the law. . . .Christian education is the introduction of control into experience in terms of Jesus Christ. And the Christian Educator has but one task, and that is so to present Jesus Christ to the rising generation that every act of every day of every person will be performed in harmony with His holy will. . . . . The whole purpose of Christian Education is to unite the life of the child with the life of Christ, and so lead him to be one with the Father. The Christian educator determines all his methods and selects all his material with this one end in view.[14]

Throughout all his writings, class lectures and public addresses Dr. Athearn continued to point out what he considered to be the job of the religious educator. Not only did he express these theories verbally, but he acted upon his theories as well, and so far as was possible put his theories into actual practice, thus illustrating that he believed the religious educator should follow theory with

program, diagnosis with remedy, "common facts, attitudes and ideals given as a basis," with "action" and "interpretation."[15]

CHAPTER V

HIS CONTRIBUTION TO THE PHILOSOPHY OF RELIGIOUS EDUCATION

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Great consternation was expressed when it was first learned Dr. Athearn meant to offer a course in Introduction of Philosophy at the School of Religious Education and Social Service of Boston University to the undergraduate students there.

But he knew that young people thirst for reasons for the faith which they sense is within them. Philosophy deals with life. It draws together all the cluttered up bits of experiences into one organized whole. It aims to discover and define values. It is not dogmatic, it is always in the pursuit of truth.

He struggled to discover a philosophy coherent with life experiences upon which a program of religious education could be built. It would be inconsistent for him to attempt to train students in religious activities without giving them the opportunity to discover both the reason and the power for their activities. He felt that:

> Christianity implies the truth of certain metaphysical and ethical theories and the untruths of others. . . that the major weakness in so-called progressive education of both church and state is a narrowness and superficiality due largely to the elimination, from the training of the American schoolmaster, of metaphysics, philos-

ophy, logic, the history of education, the philosophy of history, and the metaphysical presuppositions of democracy.[1]

What of the philosophy that motivated Dr. Athearn's life? In the categories of philosophical labels it is termed, Personalistic theism or idealism.

> Personalism is the theory that only persons are real; that all true being is personal. It was formerly called spiritualism or personal idealism. Theism is the belief in a personal God, other than all created things, who is nevertheless immanent in those beings.[2]

Speaking of the Influence of Current Philosophy on Religious Education, Dr. Athearn says:[3]

> It must be admitted, however, that the application of scientific methods to the study of religion accompanied by the rapid spread of naturalistic and materialistic types of philosophy and psychology has given rise to interpretations of religious education which lack the evangelical note, and which in the end would substitute an intellectual assent to an ethical system for a religious experience. Ours has been an age of physical science; we have been mastering the secrets of the physical universe. It is but natural that there should have arisen a school of thinkers who seek to identify all the phenomena of human consciousness with the forces of the material universe, and to build a philosophy of life within the limits of these material forces. Buddha did this for India and Buddhism became the religion of that land. There is in process of development in this country an American Buddhism which plans for an adjustment to the laws of the physical universe as Buddhism seeks for conformity to the same laws. Pragmatism, positivism and instrumentalism in philosophy, combined with mechanistic and behavioristic psychology in the midst of an age that has deified force, furnish both soil and atmosphere in which there can grow a pedagogy which reflects the spirit of the age and the philosophy which has either produced it or grown out of it. The materialism of the age has affected religious education in two ways; first, Biblical scholars who wish to apply scientific methods to textual criticism have in some cases thought it necessary to try to bolster up their conclusions with current philosophies which have direct materialistic implications. In doing this they have followed the example of popular writers on sociology and ethics who regard these great fields as merely aspects of biological evolution. When

those who hold to what we know as to the historical interpretation of the Bible defend their theory of interpretation by the use of materialistic philosophy, the Bible ceases to be a book of religion and becomes merely a compendium of ancient literature. When God ceases to be a person, infinite in intelligence, in goodness, and in power, who is the groundwork of all experience, then Christ loses His meaning as a religious influence, that is to say, the denial of the objective reality of a personal God, leads directly to the denial of the deity of Christ. The defining of religion in terms of humanity, as is current in our day, is a positivistic position which deprives Christ of peculiar religious significance. "Religion," says positivism, "is the recognition of and the pursuit of social values." Interpret the Bible in the light of this definition, which identifies religion and democracy, and you will take out of it the elements essential to our Christian faith. Historical interpretation in the hands of a materialistic philosopher causes the Bible to lose its religious dynamic; but historical interpretation in the hands of a personalistic philosopher gives to the Bible religious dynamic and power manifold greater than it could possibly have in the hands of the literalist. The attacks from conservative churchmen against historical criticism should have been leveled not at the method of interpretation but at the materialistic philosophy of the interpreters. The same method in the hands of men with personalistic philosophical views yields spiritual power and preserves the great and essential elements of our Christian faith. The historical method of Biblical interpretation is worthy of a more scholarly defense than materialistic philosophy can give it.

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remembered that there are fields of knowledge which cannot be fully surveyed by the use of categories of physical science. There are men who analyze prayer--separate it into its various psychic atoms and then deny that prayer has any distinctive entity. It would be as logical to analyze a drop of water into atoms of hydrogen and oxygen and then deny the existence of water or claim that water as such had no objective reality. It needs to be made clear that all reality cannot be put into the scientist's test tube. Christianity implies the truth of certain metaphysical and ethical theories and the untruth of others. To scientific methods there should be added the insight and the outlook of metaphysics. Current psychology of religion needs the corrective of a sound philosophy of religion.

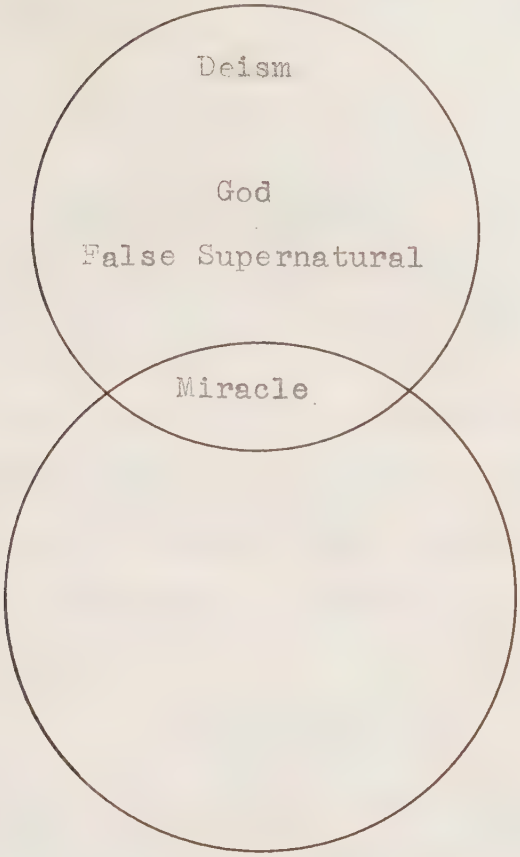
It is clear from the foregoing discussion that "one of the chief tasks of the religious educator is to keep religious education religious."

Christianity is the Religion of Whole-Mindedness, and religious education must bring the whole child to God.[4]

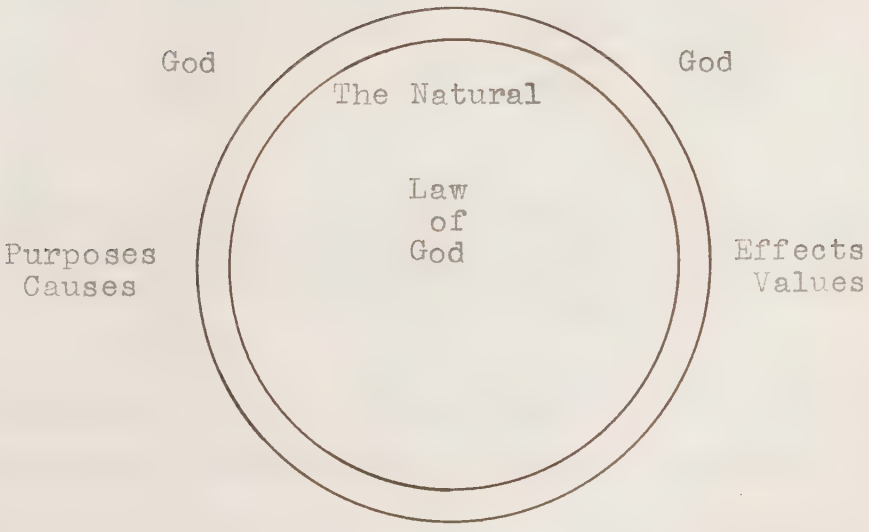
Under the heading "What Religion contributes to Moral Character" in one of Dr. Athearn's books, he pointed out that the Christian religion can make three contributions to character-building in the nation which the public school cannot make. The first two of these contributions portray Dr. Athearn's philosophy in regard to the world, God and persons. He says in part:

> The first contribution of the Christian religion to character-building is a Christian view of the world. A synoptic, universalized, religious view of the world must lie at the basis of moral conduct as its motivation. Basic to a Christian view of the world is the belief in a personal and an ethical God. A vital faith in a personal God places moral obligations on the individual; he becomes co-worker with God. All property is sacred and must be preserved for the furtherance of God's will. Hence thrift, saving, industry are necessary corollaries of a religious life. All persons are God's children. Brotherhood is the keyword of human relationship. Stewardship and service are basic Christian

A TRANSCENDENT GOD [5]



IMMANENCE OF GOD



> virtues. . . . . The second contribution which the Christian religion makes to character-building is a religious person as the goal of moral endeavor.[6]
>
> The Christian religion demands a universal person as the object of moral aspiration. This it has in Jesus Christ. . . . . The religious person does not act on the basis of immediate impulse. Before performing any act he must answer two questions in the affirmative: First, is this act in harmony with God's plan for His world of persons and things? Second, will the performance of this act tend to make me into a religious person after the likeness of Jesus Christ?[7]

Dr. Athearn believed in a personal God who is both immanent in nature and transcendent over nature.[8] He believed that "man is a triune being having power to think, feel, and will, completing his destiny through relationship to a triune God."[9]

The Triune Man

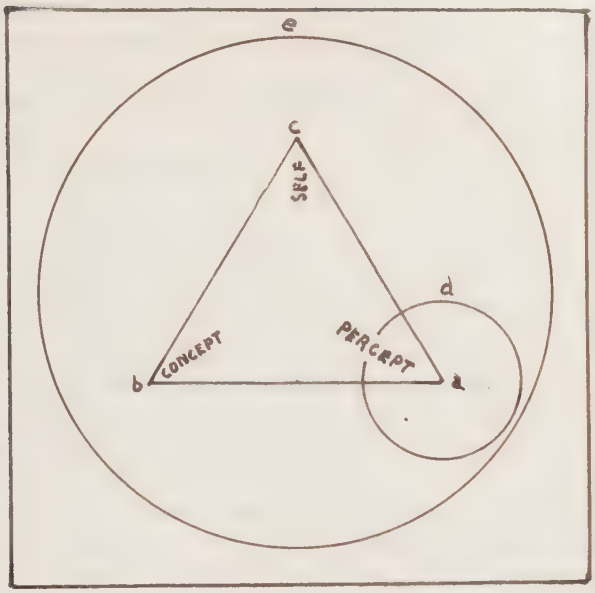
LIFE	Intellect:	Brain and Spinal Cord	Philosophy Mathematics Science Language	World of Knowledge	Creed Belief Dogma	Knowledge	MORE Abundant LIFE
	Emotion:	Sympathetic Nervous System	Music Literature Art	World of Appreciation	Ritual Worship Ceremony	Love	
	Will:	Instincts and impulses	History Sociology Economics Biography	World of Conduct	Holy Deeds New Life	Obedience	

He believed, with Dr. Browne, that "the world of experience exists for us only through a rational, spiritual principle by which we reproduce it for our thought, and it has its ex-

istence apart for us only through a rational, spiritual principle on which it depends."[10] He knew things because he knew a Thinker whose thoughts are things. He believed that life to be coherent must exist in relationships. There is nothing good or bad in itself. True value must be judged according to its worth to the individual. He, as a personalist, judged values not only according to their worth, but also according to their consistency with all other ideals found to be valid. The unity of the universe to Dr. Athearn is to be found in a supreme Person or Mind--the theistic, monistic view of Reality--friendly to our ideals of truth, goodness, beauty and holiness. The philosophy which Dr. Athearn accepted stressed the value of the self--personality in both God and man--above everything else. A quotation from Dr. Athearn's writings emphasizes this:

> The conception of the self taken by personalistic idealism and self-psychology regards ultimate reality not as matter, energy, or mere change, but as personality, and it puts the destinies of the world in the hands of an intelligent supreme Person, who gives assurance of permanency to spiritual values, and recognizes man as capable of active participation with supreme Person in the conservation and increase of eternal values. This school builds its world around the self[11] as an organizing center and describes a circumference around the world of persons (c), the world of ideas (b) and the world of sense impressions (a), with the concept of a supreme Person giving an unlimited radius to its circle of reality (e). . .
>
> Pragmatism stresses the concrete act (a); rationalism stresses the abstract thought (b); personal idealism stresses the living person (c). Christianity is the religion of whole mindedness and its objectives cannot be realized in an exclusive emphasis upon limited aspects of reality.[12]

THE TWO WORLDS OF MATERIALISM AND IDEALISM



a - percepts, or the mind's idea of individual things.

b - concepts, or the mind's ideas of classes or groups of things.

c - the self-conscious person who experiences both percepts and concepts, and without whom neither percepts nor concepts would have meaning.

d - the narrow, circumscribed world in which pragmatists build their materialistic programs of "child-centered" "experience-centered," "life-situation," "stimulus-response" curricula.

e - the broad, all-inclusive circumference in which personalistic idealism and self-psychology build their programs of Christian education, centered in a self-conscious being who is centered in a personal God.

The philosophy of Dr. Athearn was closely linked with his religion and with his daily experiences. He believed that a creed amounted to nothing unless it became through reason a part of daily living. He himself, wrote a creed under the title of "The Power of the Church" which expresses his beliefs:[13]

I believe that I exist.
I believe that I exist in a complex world of persons and things.
I believe that I am not my body; I am spirit.
I believe that I am a social being, made for communion and fellowship with other persons.
I am subject and object.
I am union of subject and object.
I am a triune being.
I believe the world of persons and things was created by a personal God. Physical and moral law, etc.
I believe that I am like God. A creator, a son of God, etc.
I believe that I am an irreplaceable entity in the universe of persons and things.
An immortal being--birth and death are incidents in the life of the soul. A Christian can stand anything that can happen to him--an eternity in which to achieve my purpose in the world.
Like God, I have free will.
This may cause sin; all sin is caused by man's will, not by God's will.
I can will to do God's will and thus bring joy and peace.
If I do God's will I am saved.
I believe man broke God's laws, and became lost and bewildered and that God sent His Son, Jesus Christ, to show all men how to obey the Father's laws; how to do the Father's will. Those who know Me will know the Father.
I believe that I, an immortal person can commune with God, the Father, O that prayer is a real union of the mind of God with the mind of man.
I live in a community, family, state, nation. (Territorial). I associate my spirit with other spirits for the purpose of fostering the spiritual life --to live the eternal life now.
A church is a little community of religious persons, living within a larger community of persons; whose purpose is to cause all the persons of the larger community to obey the laws of the smaller community.

A church fosters the religious life.
When the little community absorbs the larger community the Kingdom of Heaven will have come upon the whole earth, until a new baby is born and it will need to be taught to do the Father's will.
The church is a divine agency for the building of God-like personalities. It binds together the immortal souls of all the ages into a great family of God. The church is a composite name for the Family of God.
The church is an immortal city in which immortal souls have eternal citizenship. Against this church the gates of hell shall not prevail.[14]

Students under Dr. Athearn's instruction felt the power of his philosophy in their own lives. Always, persons were put before things, always persons were respected. Dr. Athearn was in the habit of writing letters to his whole student body. These letters, although of necessity followed a form were never formal. They were vital, they made the philosophy the students were taught live. The following quotation is from a letter written to a graduating class of Boston University, School of Religious Education:

> On the occasion of your dedication to Christian service at the annual recognition day exercises of our school, I wish to extend to you my sincere congratulations upon the completion of your academic work. . . . . I believe that it is true that Christianity will have the greatest battle in its history during the next decade; and I believe that the basic issue in the battle will be personalism, which is the philosophy of the Christian view of reality, versus materialism, which is the philosophy of all pagan or non-Christian views of reality. . . . .
>
> You are now graduating from a school in which you have been indoctrinated with the personalistic or Christian philosophy, and you have been taught those pedagogical processes that are consistent with a personalistic philosophy. Finding an ethical God at the heart of the universe you will find all morality rooted in this religious view of the universe itself.
>
> Next week you will leave the school to go out as a champion of the cause of Christian education. . . . . It is for you to assume the aggressive attitude in this

> battle for ideas. You must convincingly advocate your cause. You must write lesson systems incorporating the Christian philosophy. You must build community schools in which the childhood of the nation can be taught the ethics of Jesus; you must build great colleges and universities in which leadership can be trained for the whole Christian Church. You must develop a program of Christian missions that will meet the needs of the modern world; and personally you must exemplify in life and character the ideals of the Man of Galilee.
>
> Just in so far as our school has given you this Christian view of the world, and the capacity to live your own life in harmony with this philosophy, and to interpret it with power and conviction to others, just so far has it succeeded in the purpose which underlies the whole curriculum, methodology, and controlled environment which has entered into your life with this school. . . . .[15]

A student, who had sat under Dr. Athearn and who had been impressed with his teachings, was once asked, "What has impressed you most about Dr. Athearn?" The student answered, without hesitation, "He knows what he believes; he lives what he believes; and I believe he will die for what he believes."--and he did.[16]

Having been a public school teacher before becoming a Teacher of Religious Education, Dr. Athearn had naturally acquired some Basic Educational Principles, Pedagogical Principles, and some Curricula Principles which he brought to the fore in his teaching with the religious emphasis. Let us summarize as briefly as possible what these principles were.

Concerning growth and progress and those factors which influence these two elements, Dr. Athearn had very definite ideas, ideas which were basic to his whole educational philosophy.

The Theory of Evolution: On this subject he says,[17]

> Most of us are evolutionists today, but few of us would attempt to account for the progress of the human species on the basis of accidental adjustment to a shifting environment. An entire restatement of the evolutionary hypothesis has been made necessary by investigation since the days of Darwin and Spencer. In recent years men have been studying mind as these early investigators studied matter. We are coming to see that human consciousness, by whatever process it entered the evolutionary series, presents facts which cannot be explained by an preceding level of racial development. When consciousness came, organic adaptation to environment was supplanted by conscious control of environment, and man came to have dominion over all the earth.[18]

Dr. Athearn believed that the strictly biological interpretation of evolution must be supplemented by a psychological interpretation such that will represent definite progress from biological instincts to conscious interests. Evolution, then becomes "the method by which man co-operating with God can work out his own salvation, release himself from the trammels of matter and achieve the eternal freedom of the spirit.[19]

Dr. Earl Marlatt summarizes Dr. Athearn's ideas on evolution very clearly when he says:

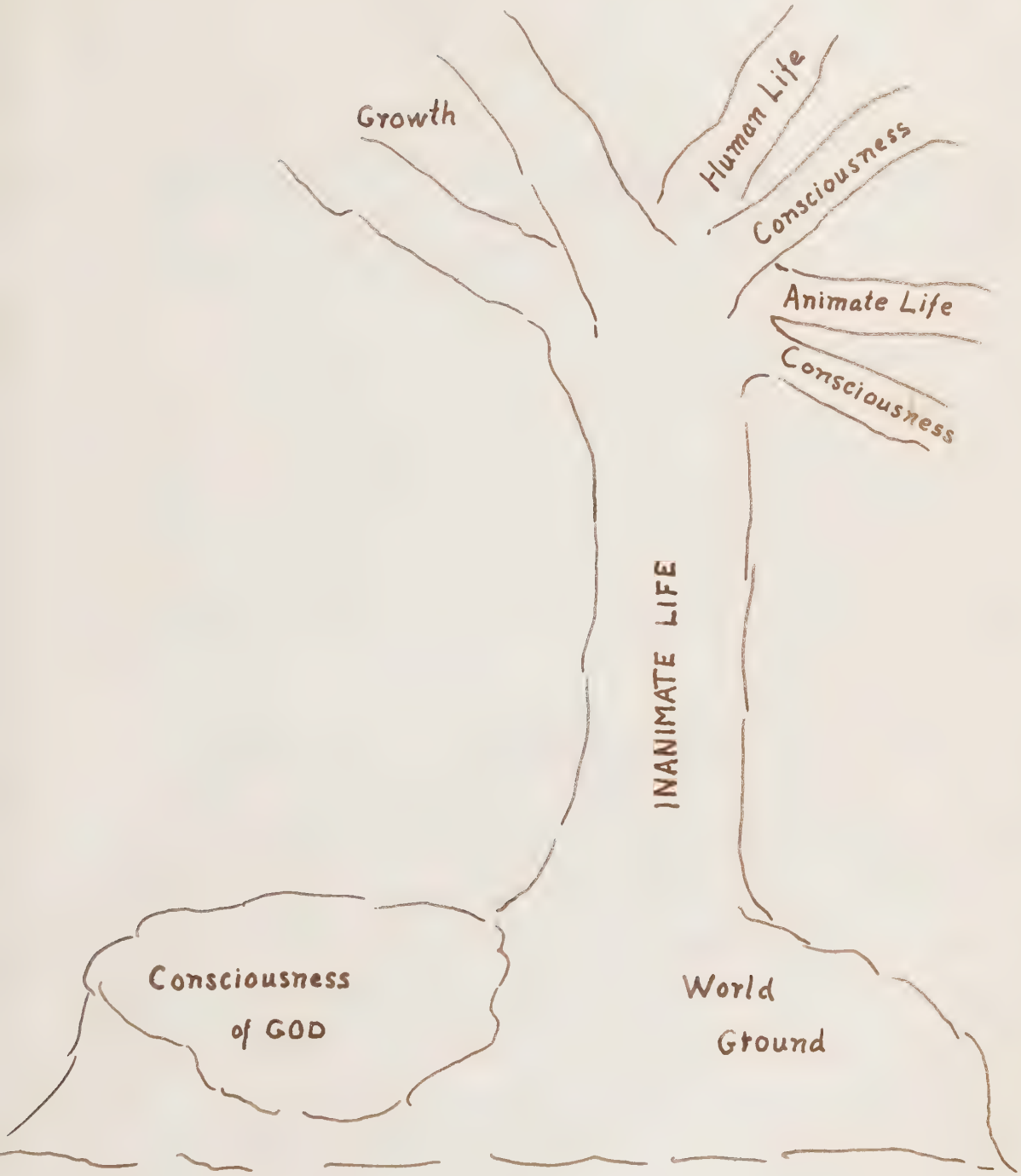
> If intelligence rather than merely mechanical "Nature" functions in life, man's survival does not depend upon his ability "to make biological adjustments" but, as Dr. Athearn insists, on his ability "to make intelligent conquests." Thus the problem is shifted from the survival of the fittest to the arrival of the fittest, for which the only solution is consciousness, a unique element in the evolutionary process, establishing new re-organizing centers and making man as much akin to the angels as to the apes.
>
> Thus life becomes more than a conflict between cells, a co-operation between selves. Cells are impressed with ideas that grow into selves. This makes consciousness both the impresser and the impressed, something that will live after the dust is dead. The self that does not die with the departing breath. "I am," says Dr.

Athearn; "also I have a body." The cell may crumble, but the self--consciousness, mind, personality--losing one mode of expression to gain another, carries on forever. There is no resting-place this side of God and immortality.

These modifications of the biological interpretation of evolution imply that mind evolves with matter and has since the universe began. Intelligence has been the dynamic factor in evolution from nothing until 1927 and will be eternally. "Before the world was I am." The Spirit that moved on the face of the waters has been, from pre-creation forward, immanent in the process as a causative, purposive, effective, enriching factor, making the evolving universe a realm of ends, a reservoir of values, a "vale of soul-making."

(Refer to chart, page 112.)

PSYCHOTROPIC EVOLUTION[20]



Regarding the social principle of heredity Dr. Athearn's position on this subject is clearly stated in his last book.[21] He thought of heredity as one of the means, and a means only by which evolution achieved its end. But, he often said,

> Survival does not depend upon hereditary push, nor does it depend on biological adjustment to environment, but upon intellectual conquest of environment. The man who does not like his original nature may set up an ideal, and by striving to attain that ideal change the whole character of his original nature.

Heredity to Dr. Athearn was "a triple heritage." First, the physical or individual side--the plastic organism responsible for instincts; second, the environmental or social side--the relations characterized by institutions; third, the mental or personal side--consciousness or mind functioning through intelligent interest. Or as Dr. Athearn so many times illustrated:

Thesis -	Eugenics
Antithesis -	Environmentalism
Synthesis -	Euthenics.

The psychological principle permeates all the other basic principles of Dr. Athearn's philosophy. Biological evolution must, for Dr. Athearn, be psychologically interpreted and heredity must be supplemented by conscious effort. "A man's survival is not dependent on his biological adjustment to his environment, but upon his intellectual conquest of his environment."[22] This brings us to the realm of the mind.

In his book on the subject of the mind[23] he discusses what mind is. Using Genesis 1:26-27 he continues:

> A mind or soul is something that thinks, feels and wills. It is immaterial, unitary, self-active, self-conscious and abiding.
>
> Man is a machine plus consciousness. I am. But I who am have a body. I am a machine plus the machinist. I have the power to crucify or to glorify my body. . . . In the midst of the nervous system sits the mind, the immortal "I" like a telegraph operator [illegible] dots and dashes which constantly [illegible] from the ends of the earth, and, with fingers on the key, sending answering messages [illegible] of human history.[24]

Students of Dr. Athearn remember his stock story: the rain barrel.[25] He continues further:

> Over forty years have passed since my rain-barrel experience, yet the "I" who was "ducked" in that rain barrel is standing before you. All the feelings and volitions and thoughts of the events are vividly recalled. I have passed through joys and sorrows, I have traveled many miles, my mind has had the discipline of years, and yet I am the same "I" of my childhood days. I have been modified by the experience of a busy life, but I have retained my identity. The same "I" who was ducked in the rain barrel is here today, not an atom of the body of the boy who was "ducked" is here today. I have lived in several bodies since my childhood experience. The shifting chemical atoms of my body have come and gone, but I have remained "I" through all the years. I am a modified "I," but still the same "I." Cut off my arms, and I am "I"; cut off my legs, and I am still "I." Mutilate my body as you may and I shall still be "I." [illegible] I shall still be the abiding, "immortal I" which even death cannot destroy. What a sublime thought it is [illegible]. Matter modified loses its identity, but mind modified retains its identity.[26]

A man who believed so strongly in the "immortal I" could only accept a psychology that allowed for the birth, growth and continuance of a self. Self or purposive psychology was the only psychology upon which Dr. Athearn could

conceive building a program of religious education, that has as its goal the saving of the self as an individual and as a society. Such a psychology must function through ideals as well as through conduct. Most psychologies conceive of mental processes as "the acts of a whole organism" but self psychology "makes this whole organism a person responsible for ideas and functions," or as Dr. Athearn says, "A human being is an organism capable of building up an ideal and consciously striving to achieve it." An ideal to this educator was "an idea shot through with emotion." It has its knowing, feeling, and willing elements, for it is born in the mind.[27]

IDEALS

KNOWING	FEELING	WILLING
(Cognition)	(Emotion)	(Volition)
Brain and Spinal Cord	Sympathetic Nervous Sys.	Instincts and Impulses
Mathematics Philosophy Science	Music Literature Art	History Biography Sociology
Facts and Principles	Appreciation Values Ritual	Activity Conduct Personal Responsibility

Ideals then become the psychological principle basic to social progress. In the light of this, read Dr. Athearn's comparison of two school of thought regarding the basic educational principles in the development of the human race:[28]

> One of the most influential, and certainly one of the most vociferous, educational doctrines of our day is woven out of pragmatic philosophy and functional psychology. It believes in the old and generally discarded theory of evolution which asserts that every stage in the evolutionary process is fully accounted

for by a preceding stage; thus it would hold that there is nothing in human consciousness which is not fully explainable on the plane of animal consciousness. This school, therefore, studied biology, physiology, neurology, and sensations, instead of consciousness, and the method of introspection is supplanted by mechanical attempts to measure neural reaction. Religion is rooted in biology, not in psychology. To this school the child is not born with a soul, but it sprouts a soul at the same time it sprouts a mustache and from the same source. The child is not a human being, but a "candidate for humanity." A soul is simply a construct which is produced like a callus on the hand, as the result of the friction of a biological organism against its environment.

Over against this school of extreme functionalism there is to-day another school which includes many of the leading American educators. This school believes that "consciousness is not the mere by-product of organic adaptation." It holds that consciousness can not be adequately studied by means of a formula borrowed from the realm of animal evolution. It believes, to quote the words of Professor Chas. H. Judd, "that psychology can never become a science until it turns away from impressions and sensory details and recognizes that the inner processes of conscious organization so transform sensory elements that there is in sensation little of value to the student of consciousness."[2] This school will study biology and evolution, but it will not depend upon biology for its formulas.

This school distinguishes between an animal organism instinctively reaching out for food and a person consciously setting ends for himself and adjusting himself and his environment to these ends.

This point of view stresses the social nature of consciousness, and it roots religion in consciousness, not in biology. Man does possess a biological background, but he also possesses a social consciousness which enables him to transcend his environment and have dominion, not only over the earth, but also over his biological background.

The concluding summary of the Course on "The Principles of Moral and Religious Education, offered by Dr. Athearn at Boston University, School of Religious Education, gives his ideas concerning the principles inherent to the task of religious education:[2]

Education is largely a matter of introducing conduct into experience. This suggests certain inescapable conclusions with regard to the task of Religious Education:

1. Mind and matter evolve together but mind determines the direction of evolution;

2. The race makes short-cuts by rehearsing its childhood in that which is to survive and by the disuse of tendencies which are not selected for survival;

3. The prophet selects the ideals which should prevail in the race and the teacher makes these ideals real through instruction and expression; the race progresses through the prophet and the rabbi;

4. The child's natural tendency to formulate ideals and his desire to imitate standardized types give the religious educator his opportunity; he must present the standardized types to childhood in concrete imagery and secure their response to the type;

5. Consciousness is motor; children are educated partly by the back-lash of conduct; what they do they will come to be; therefore, they are to be shielded from the wicked, the unlovely, and the unworthy; the educator should proceed by positive rehearsal in right-doing;

6. Examples must be crystalized into precepts and codes but these demand a standard which the synthesizing mind finds in an ideal; examples will conflict; so will codes; one must therefore select his ends in terms of ideals;

7. There are many ideals and these ideals must be unified and evaluated in terms of a Supreme Ideal, a supreme end which includes all other ends and furnishes a basis for the test of all conduct, all authority, all codes.

8. Philosophy and Religion furnish concepts of the supreme ends; philosophy is abstract; it requires an interpreter, a preacher, a poet, or a novelist; oriental religions, like philosophy, are largely abstract and do not touch life; but both philosophy and religion make universality the test of reality; this universality is sometimes law, requiring conformity;

9. Christianity states its universals in terms of a universal Person, and asks its followers to make personality the universal test of conduct;

10. Christian Education must place the Christ-ideal before the child at every stage of his unfolding life, so that he may habitually will righteousness; he must be socialized, that is, universalized in the worlds through which he passes that he may become a cosmopolite in the universal Kingdom of the Supreme Personality, God; then he can say, "I can stand anything that can happen to me;" then he is a Christian, unafraid to do right under any circumstances; he belongs to the essence of all that is universal and so has nothing to fear.

Let us next consider Dr. Athearn's theories in the field of pedagogy as they apply to our consideration of his philosophy.

Those who knew him best are of the opinion it was in the field of methods where Walter Scott Athearn was most misunderstood. In his zeal to hold to procedures that would guarantee the transmission of the Christian idealism of the race, he criticized frankly and openly those authors and the promoters of the methods which in his opinion retarded or hindered the principles he was trying to promote. On April 17, 1926[30] Dr. Athearn delivered an address at Birmingham, Alabama in which he named the prominent educators of his day and catalogued them according to their philosophical beliefs, their psychological theories and their pedagogical practices. This address brought a storm of protest. It is said some who had been his followers turned to "more progressive" leaders! This same tone was struck by Dr. Harper in his article, "The Passing of Two Pioneers" and as will be seen elsewhere in this discourse, Dr. Harper was answered both by Dr. Clarence Athearn, the son, and by one of the pupils of Dr. Athearn as well.[31] What was Dr. Athearn's view concerning educational procedures? Were his views progressive or not?

In the Foreword of the first book Dr. Athearn ever wrote in the field of religious education we read:[32]

> The author believes that nothing is practical which is not founded on the best educational theory. The great need of the church schools of our day is leadership capable of evaluating practice in terms of well-established theory. Progress in religious education must not be a matter of accident--the chance survival of that which works. Trained specialists, having at their disposal scientifically-equipped laboratories encowed liberally for research, must guide practice.
>
> Religious pedagogy is the youngest of all the offshoots from general psychology. Very much is yet to be discovered, but there are already many results from the fields of general psychology and the psychology of religion which may be taken over into the field of religious education.
>
> This volume is an attempt to give religion the advantage of the scientific research that has done so much to increase the efficiency of secular education. It accepts as its fundamental proposition the doctrine of growth. It believes that every child is God's child from the beginning, capable of growth and unfolding until he "attains unto the perfection of the Father." It seeks those methods by which a child may "grow up a Christian and never know himself to have been otherwise."

The educational functions needed in the development of Christian growth are, according to Dr. Athearn: to impart knowledge, to form certain habits, to increase certain powers, to discourage certain tendencies, to arouse interests, to inspire ideals. The procedures needed to perform these functions are questioning, story-telling, recitation, the project, the inductive lesson, the problem-solving lesson, the dramatized lesson, supervised study and home study.

But more important than any method is the teacher. He must know where he is going--he must have a definite aim; he also should know and consider certain principles of learning. This fact became emphasized more than ever in Dr. Athearn's mind at the conclusion of the Indiana Survey of Religious Education which was conducted under the Institute

of Social and Religious Research with the assistance of other educators. In Volume II of the report Dr. Athearn says:

> Most of us teachers have a pathetically unsophisticated faith in the efficacy of our instruction. We fancy that if we stand before a class and communicate to it some wise observations, that the principles thus given the members will take immediate and tenacious hold upon their lives and permanently transform their conduct. In fact, to give instruction is one thing, to have it function is quite another thing. There can be no doubt that much we give remains merely as words--and much does not remain even in that poor way. What we teach if it is to justify itself, must somehow become a vital part of the learner's being.[33]

Dr. Athearn emphasized such principles of learning as these:

> Concepts that do not rest on personal experiences of the pupils must be made to take on definite meaning through some sort of "concreting" process. . . . .
> Ideals and attitudes that are expected to function as such must be motivated. . . . . .
> The application of general ideas should be specifically taught.[34]

We ask: Are these functions and principles basic for teaching today? or have they outgrown their usefulness? Dr. W. A. Harper in an interesting and for the most part appreciative appraisal of Dr. Walter Scott Athearn closes his discussion with these words:

> Dr. Athearn opposed modern methods of education. He was dead set against the project method, against progressive schools, against the creative approach to education. His last book The Minister and the Teacher [illegible] Present Trends in Religious Education." He protested, but to no purpose. The great leader and far-seeing initiator had lost step with the spirit of the times.[35]

In July 1935 Mr. W. A. Harper wrote a tribute to the passing of Walter Scott Athearn and Herbert A. Betts in the Religious Education Journal. [illegible] concerning Dr. Athearn, especially aroused at least two responses opposing his point of view. These are quoted in part below:

College of the Pacific
Stockton, California

Religious Education Journal
To the Editor:

In the July 1935 number of Religious Education, W.A. Harper in tributes to the two great leaders Athearn and Betts makes the statement concerning Dr. Athearn: "Dr. Athearn did not keep up with the procession. He always thought of the church as one institution and of the church school as another. He could not see how the church in its total aspect is educational."

Upon reading this I had to rub my eyes, ask myself if I were really awake and reading correctly.

As one who "saw a vision" while sitting at the feet of Walter Scott Athearn at Boston University School of Theology, in 1916-17, my thoughtful reaction to the above statement is that no statement made of Athearn's point of view could be more at variance with the facts. Indeed it was his masterful presentation of the unified church functioning in worship, instruction, service and fellowship that figuratively set my mind afire and gave me the conception of the church for which I had been groping up to that hour. From that time to this, if I have had one single aim in church activity and college classroom, it has been to implement that ideal in the thought and practice of colleagues in the church and students in the classroom.

Serving in the capacity of voluntary director of religious education in a local church for seven years my major concern has been to integrate the entire program of the church on the basis of the ideal which the great teacher made so clear. I had never seen a church organized in such fashion or knew of any director or preacher who was conscious of such a purpose. To my mind it is the only logical and practical plan for a church that conceives of its mission in a thoroughly intelligent manner.

Consequently I have suggested in the very naming of the school departments that we call them departments of the church, such as, the Junior Department of the------ Church. Following this principle and implementing

Athearn's stress upon unification, correlation and prevention of overlapping we have created a new nomenclature and set-up especially for the individual groups. Upon promotion from the Junior Department the group promoted is organized into what we have chosen to call a Chapter of the Church. These Chapters have been given arbitrarily as names for these chapters, to date there have been formed and functioning, Alpha, Beta, Gamma, Delta and Epsilon. Their program is a combination of Sunday School and Epworth League activities but with a single set of officers and counsellorship for each group we have achieved integration and correlation.

But the point is that in these experiments which we have been attempting to carry on quietly over a period of years we were all the while laboring under the impression (delusion?) that it was Dr. Athearn's ideas with which we were experimenting. Hence to have Professor Harper rise up to remark as quoted above, is disconcerting to say the least.

I have not read everything that Dr. Athearn ever wrote, but in what I have read and from what I heard him say repeatedly in the classroom my impression is that Professor Harper has misunderstood. Quoting from Athearn's little brochure on "The Organization and Administration of the Church School" a part of the series "The Pilgrim Training Course for Teachers" we find:

> "The church is necessary to the religious life, the school, of the church must sustain the church as well as the religious life. The church school must therefore be as big in its outline as the church it seeks to perpetuate. When a new department is added to the church, a corresponding department must be added to the school."[36]
>
> "The Church School must be so closely related to the church as to constitute an essential unity. In the minds of the pupils the school must never be divorced from the church."[37]
>
> "The Church School cannot be disassociated from the regular church program. Every church school worthy of the name will have a regular system of training children to participate in all the activities of the church, including the regular church service."[38]
>
> "The school must be built into the very fiber of the church itself. In thinking of the church membership the church school must come to be identified with all that for which the Church stands. It must be in fact the Church School."[39]

So, rather than not "keeping up with the procession" on this point at least my impression is that Dr. Athearn was so far ahead that most of us have not even sensed what he was saying in season and out of season. I don't know who first used the term "Church School" as we use

it in modern religious education but certain it is that to Dr. Athearn [illegible] his great book, The Church School. [illegible] the church and its functioning.

Sincerely,

GEORGE H. COLLIVER
Dept. of Religious Education
College of the Pacific
Stockton, California

Likewise, Dr. Clarence R. Athearn, son of Dr. Walter Scott Athearn, answers the same article of Dr. Harper's:

Dear Dr. Harper:

Your article on the "Passing of Two Pioneers" in the July 1935 issue of Religious Education has just been called to my attention, and I must hasten to express my appreciation for your tribute to my father. . . . .

With real appreciation of the spirit of your article, may I call attention to one or two statements: . . . .

It seems a judgment too hasty to be reliable to say my father "hit upon his plan of a dual system of schools" --and "that plan failed." The plan rests upon a quarter of a century of successful experience, and is grounded in study of historic foundations of the administration of the educational work of a free school in a free state. It has been subjected to study and critical appraisal by experienced students for many years and its foundation still stands. My father taught public school teachers in Normal School Institutes (1900-1910). His plan was to set up similar for training Sunday School teachers. The Des Moines Sunday School Institute was originally launched under the Federation of Churches. But it soon became apparent that denominationalism was about to wreck the enterprise. It was a result of this practical experience that a Community Council was formed to sustain the Institute. The Malden Plan operated successfully for ten years, conducting the Community Training School, Young People's Council and week-day schools of religion in elementary, Junior and Senior High Schools.

"But," you say, "Dr. Athearn did not keep up with the procession."

Just which procession do you have in mind, Dr. Harper? The procession of agnostic, positivists, behaviorists, experimentalists, comprisers, expedient-finders, ecclesiastical wire-pullers, academic embezzlers, holy Hitlers, and other typical characters "in step with the spirit of our Times?" Or do you refer to the procession of the prophets and martyrs of all ages, who refused to compromise in applying Christ's teachings to the social order, including the schools? It seems to me that the truly Chris-

tian creative approach to education cannot leave entirely out of account the argumental data afforded by the martyrs. Modern Religious Education is not made of martyr stuff. The reason is not for us to seek. In the current view martyrs are not even religious because they are not fully socialized; they are just instances of psychopathic mal-adjustment. How can the currently popular view of Christian education as secular socialization, or social socialization produce anything new, or even reproduce a vital, socially transforming Christianity? If you choose the procession of the prophets you will have to repudiate the procession of the politicians.

My father's public appeals for more time for the Sunday school, academic credit for religious education in undergraduate years, and departments of religious education in Theological Seminaries, may have led to your statement that "he always thought of the church as one institution and the Church school as another."

Hundreds of students who took his courses in the Administration of Religious Education will recognize this as a superficial statement. To quote briefly from his lectures on "Principles of Efficient Administration Applied to the Church:

> "The church is an organization with a definite objective, to spiritualize the people. There are no detached units in an efficient organization. Every society, club., connected with the church must 'gear-in' and be an integral part of the church, subject to its laws and policy--there should be no detached organization and no detached members in the church. . . . .
>
> "The Church delegates authority to its Official Board; the official board delegates authority to the committee on education. This committee vests authority in the Superintendent or director who in turn delegates authority to department principals and teachers.
>
> "The church board should be magnified and the church should be the organization to which men and women give their allegiance."

I can't understand what you mean when you say that my father's "last days were not entirely happy in the field" (of religious education) because he had a dualistic mind set." My father maintained always the happiest attitude toward his coworkers in the field of religious education. Any expression of ill-will or bitterness over any controversial issue would be so entirely foreign to his nature as to be unthinkable. Though personally maligned himself, he never retaliated in kind, but always kept the issues on the high plan of principle and statesmanship.

And the cause of this supposed unhappiness was a

"dualistic mind set!" This is indeed a mystery. Do you mean that modern religious education is monistic, absolutistic? That hardly accords with the popularity of current empiricism and pluralisms. In philosophy my father's views were just as "dualistic" as the requirements of personalistic theism on which he based his pedagogy.

If you refer to the "dual system of schools"--weekday schools paralleling public schools,--does not a "monistic" mind set here land one in complete secularism? Many of those who oppose the extension of religious experience to American youth outside public school hours do so because they identify religious experience with social experience, and so see no need for either church schools or churches. According to this "monistic" mind set which substitutes socialization for Christianization, both religion and religious institutions are on the way out. Let us avoid this bothersome duality of church and state by doing away with church entirely and let patriotism take the place of worship!

Does "keeping in step with the times" mean joining the goose steps of this Hitleristic interpretation of religion?

Your account of my father's connection with Boston and Butler University, is I fear, so hasty as to be misleading.

With reference to the Boston University School of Religious Education you say that the trustees selected a new dean because the school was constantly running into debt. You had before you my father's report in which he says, "For every dollar that the trustees of Boston University have paid in deficits for the School of Religious Education and Social Service, the dean of this school has handed the trustees of Boston University one dollar and fifty-seven cents in permanent university property." (An Adventure in Religious Education, Century Company.)

"This does not include the legacies of $200,000." during the decade reached $368,609.32. When the total deficit is deducted from this amount the University is seen to have made a profit of $133,881.77, an average profit of $13,388.18 for each of the ten years.

Two years before my father's resignation was forced by unremitting hostility on the part of the President of Boston University, my father returned home one day and announced to the family, "I am now ready to predict who my successor will be. He will be Henry H. Meyer. He has already been selected."

Though Boston University's total asset resources have increased since 1929 from 9 million to 10 million [illegible] its expenditures for the religious education of the

undergraduate youth have been cut to the bone. Instead of promoting religion nominally, Church college has bought a new athletic field, (in a speculative real estate subdivision) erected a new field house, started a new school of music, expanded the department of business administration and has undertaken to operate a school of physical culture. Only one course in the Bible is offered in the undergraduate college of Liberal Arts. Of course this is in line with the philosophy which holds that the cheering at a football game is equivalent to worship.

In a University with 10 million endowment (Bible to Y.M.Y.W.) the creative approach to religion is left to the Y.M. and Y.W. organizations.

But it does seem strange for one representing the profession of religious education as you do, to look on with unperturbed equanimity at this deliberate throttling of the religious experience of American youth. Is this the "creative approach to the problem, you have in mind?

Again, you surely do not mean that Christian colleges should attempt to make a profit on the religious education of American youth? Your interpretation seems to assume tactitly this profit motive.

I am reminded of the comments of my father and mother when they returned home one evening from a dinner at the home of one of the trustees of Boston University. This gentleman was proud of the delicious pheasants which he served, his own birds, too raised them on his own grounds for his own table. My father could not help remarking the contrast between this member of the Board of Trustees dining on pheasant and the poor students working their way through school, for whom he was trying to raise scholarships.

"Butler University was in a bad way," you state, "and Dr. Athearn was not the man to reform it." If you had opportunity to read my father's report on "Dual Control of an Urban University" you would find there an account of some of the reforms which he affected there under opposition and difficulty. I list them briefly:

1. Recognition of Standardizing Boards such as North Central Association of Colleges, and American Association of University Women.

2. Inauguration of a Unified System of Health Education, building a complete system of intromural athletics and recreation.

3. The institution of New University Administrative agencies--The Dean's Council. The University Senate.

4. Improvement in the Administrative Activities. Inauguration of Student Government and a Bureau of Student Welfare Activities.

5. Improvements in the University Library.

6. Improvements in facilities for Admission Classification, and Guidance of Students.

7. Reorganization of the College of Education upon a Collegiate and Graduate Basis.

8. The organization of a Graduate College of Religion.

9. The Creation of a Division of Graduate Studies.

10. New Division of Evening and Extension Courses.

11. Strengthened Offerings in the College of Liberal Arts and Sciences.

Quoting from the Report:

"A department of religion in the College of Liberal Arts and Sciences has been established and religion has taken its normal place as a subject of instruction along with Science, Literature, Sociology, etc."

Two bulletins setting forth the argument of this reorganization have been issued as follows:

1. "Religion at the Heart of a Christian University."
2. "Opportunities for the Study of Religion at Butler University."

When I inaugurated new chapels in the College of Liberal Arts and Sciences, organized groups of students attempted to break up the chapels by disorder. They hissed and scraped their feet during the reading of the scriptures, and objected to the offering of prayer at a Chapel service. The chapel services have continued for two years, and they are now an accepted part of the University life.

Quoting further from this Report:

In building the budget an effort was made to eliminate unnecessary expenditures of every kind. This inventory and investigation seemed to show an organized system of petty graft in which a number of persons were conspiring to defraud the University. As President of the University, I submitted to the officials of the Board, without thought of embarrassment to any member of my Board, evidences which I believed should have their immediate and serious consideration. With my discharge this matter becomes a closed issue unless reopened by the Board itself!

The question is whether the Christian religion can be taught at all in a college controlled by plutocratic reactionary forces, who think their colleges and their churches are as much their own personal property as their factories.

Further quoting from the Butler Report:

"It is now generally recognized that the social sciences should be at the very heart of the schools of a democracy. I found this to be the weakest point in the curriculum of Butler University."

My father probably told the trustees that he was a Christian socialist. The professors whom he brought in to strengthen the department of social sciences have since been fired.

The Trustees objected to the section on Social Justice in the college hymnal introduced by my father. They vowed no students in any college under their control would be allowed to sing such Communistic hymns! (The American Student Hymnal, Century Company.)

The Senate Munitions Investigation brought to light the fact that the President of the Board of Trustees of Butler University is instrumental in inserting Navy League propaganda in the Indianapolis News of which he is General Manager. The most influential member of the Butler Board is one of the owners of a red-baiting journal, The National Republic, which is devoted to maligning the character of the nation's prophets of social justice and world peace.

Your hasty words, Mr. Harper, would seem to reflect on my father for attempting to Christianize such a situation. Is it not to be a function of progressive schools, seeking to build experience-centered courses in Christian ethics, for example, to transform the social environment in which students are to live their religion creatively?

In view of the apparent reactionary tone of your paper, I am much in doubt as to just what you mean by progress anyway. No doubt we should differ as to definition of terms. That is probably why I think your last interpretative paragraph is a complete mis-statement of the facts; in which you state that "Dr. Athearn was opposed to modern education, progressive schools; dead set against the project method, and the creative approach in education."

I do not believe you can have taken time to recall how much the modern Sunday School owes to my father's efforts to introduce progressive education methods. He was among the first to emphasize the child-centered school and insist on experience-centered methods. The fight which he made for the graded lessons to meet the life needs of God's graded child at each stage of its unfolding development, is too well known to repeat. Many will recall his famous address in which he took a child into the pulpit and placed God's holy child beside God's holy book.

Those who have heard my father's lectures on psychology will realize that he did full justice to the experimental and pragmatic aspects of the learning process. He castigated the schools for over-working the child's intellect at the expense of emotional, practical, and moral training. He was among the first to insist on the place of expressional, laboratory experiences in the Sunday School, because "the educative act is completed by the backlash of conduct."

The social and moral aspects of Religious Education had a large place in my father's thought from the time he established the first department of Religious Educa-

tion at Drake University. Possibly this stimulus came from his attendance at Chicago University under the John Dewey regime, or from the University of Iowa, under such men as Frederick Bolton and Irving King. He was much influenced at this time by the writings of George Albert Coe, whom he quoted frequently. Dewey's School and Society was a much thumbed volume.

In 1914 we find him addressing a public school gathering in Des Moines, Iowa, urging radical changes in the curricula, on the basis of the now well-known thesis that the social sciences are the heart of the curricula and ethics the heart of the social sciences.

Through the recommendation of Dr. George Albert Coe, my father taught at the Columbia University Summer School 1913-1916. When he was consulted here by Superintendent S. C. Thornburg of Des Moines as to the methods of affecting the curricular changes that he advocated, my father suggested the selection of an assistant superintendent and recommended for the place John W. Studebaker, who later became U. S. Commissioner of Education.

You could not have written that Dr. Athearn was dead set against the project method I believe, if you had time to read the chapters in his book to which you refer. To quote briefly (p.p. 173-174, The Minister and the Teacher):

> It remains for religious educators, after grounding themselves in a philosophy and psychology consistent with the Christian religion, to build curricula and educational technique in harmony with these fundamental principles. In doing so they will use much of the material which gives project methodology its practical utility. The good things in project procedure are not new, and they are in no sense the creations of the project methodologists. They are the practices that have been successfully used by teachers for many centuries. These practices which are the heritage from ages past, together with the proved results of modern discoveries in the field of educational psychology, are not condemned in these chapters. The project method gathers up many of these educational principles and sets them together into a technique of educational procedure determined by a type of philosophy and psychology which gives the resulting product a narrow, partial, and incomplete meaning, and this partial view of reality is presented as the whole of reality. It is the writer's contention in these pages that personalistic philosophy and self-psychology should determine the organization, content, and technique of all education. In so doing these age-old truisms of educational pattern which would be more true to the whole of reality, more serviceable in practical use, and completely in harmony with the genius of the Christian religion.

Students of Dr. Athearn's courses in the Principles of Religious Education will recall that he was instrumental in safeguarding the "creative approach to religious education." He championed consciousness as the creative factor in evolution. In brief he held that personalistic theism, self-psychology and synoptic logic furnished a more fundamental foundation for creative pedagogy than positivism, behaviorism and analytic logic, which he held offered no adequate explanation of the creative process.

The place of education in creating a new social and economic order was the theme of my father's last published address on "Current Trends in American Education." In this address he pleads for the socialization of American Education in harmony with Christian ideals, a point of view which he had been advocating for a quarter of a century, and which he attempted to embody in the Malden Plan, and in Boston and Butler Universities, in the face of opposition by "progressive" denominational secretaries and reactionary College Boards of Trustees.

In Current Trends in American Education" he held that a materialistic, impersonal, mechanistic philosophy of education was inadequate to [illegible] mechanistic and materialistic age into the new social order where personality would be respected as of supreme value.

Quoting Dr. Clarence Athearn:

My father was a profound student of educational philosophy for many years, and concluded that personalistic theism was the most "creative approach to education" that could be formulated. He never regarded "goose-stepping" with the procession, or with the Zeitgeist, as an infallible test of philosophical or religious truth.

My father's entire career exemplifies the creative approach to Christian education. In America--Christian creativity requires crucifixions. That is the price of progress which those must pay who are really serious about the effort to create Christian colleges in a Christian social order.

"Consecration," my father's motto to which he pointed when asked to compromise a moral issue, reads.

Again expressing my sincere appreciation of your article, I am,

Cordially yours,
Clarence A. Athearn.

We cannot agree that Dr. Harper is right in his statement. Nor can we agree that Dr. Athearn was set against the project method. What the great Religious Educator was "dead set against" was the materialistic philosophy out of which certain interpretations of the project method grew, and to which it might lead if used exclusively. Dr. Athearn traces[40] the "backgrounds of current educational methods" from the days of John Locke's disciplinary ideals of faculty psychology which permeated the early American school until the middle of the last century, through the acceptance of the Herbartian "Five Formal Steps" with its accompanying interplay of various schools of philosophy, psychology and education, and on to the end of the nineteenth century when the new educational movement began to influence American education. The Project Method came into practice at that time. Dr. Athearn has this to say of the method:

> The term "project" is a new name for a very old idea. . . . the age-old ideas which distinguish materialism from idealism--the Baconian philosophy versus the Platonic philosophy. . . . . To Bacon, education was a study of things by observation, by experiment, and their laws were to be determined by induction. . . The child was to believe only what he saw and heard and experienced by his own senses. The laws of scientific [illegible] the laws of the [illegible] of the mind. . . . ."[41]

Dr. Athearn was well acquainted with the three major types of the project method: the constructive, the problematic, and the purposeful type. He spoke favorably of the first, but he criticized inflinchingly the "purposeful project" that includes in its claims the whole field of educational

method. He believed that both induction and deduction were demanded in the learning process. He did not believe that the whole curriculum of religious education could be built on the basis of social projects. Nor did he believe in Dewey's formula for the project--"self-activity at work solving problems." He pointed out that

> The educational process is too complex, too many sided and too intricate to be adequately encompassed by a single concept stressing either activity or achievement or social purpose, or self-activity.

We see then, that Dr. Athearn's criticism of the project method was most forceful when that method was considered a panacea for all educational endeavors. That he believed the project idea had value is evident in all his writings, especially in the very book Dr. Harper so markedly criticizes--[illegible]. The religious leaders owe much to Dr. Athearn for his efforts to introduce into the Church school modern educational methods.

Education was the life and stimulus of this great leader. He stressed the value of conduct. He insisted that teaching must function in character. He insisted that the child be allowed opportunity for expression that he might grow--physically, mentally, socially, morally, spiritually. Dr. Athearn was not afraid of the "new education," [illegible] did he fail to see value in it. But to him the individual and his Christian growth was of supreme importance. Any method that contributed to this he accepted; any method that he felt detracted from the value of personality he rejected

even though all the educators in all the universities in all the world accepted it.

In 1914 in an address at a public school gathering, Dr. Athearn urged changes in curricula on the basis of the "now well-known thesis that the social sciences are the heart of the curricula and ethics the heart of the social sciences."

Although Dr. Athearn believed in the "social survey" theory of curricula building, he in no way neglected the great body of material which had come from the past. He insisted that the needs of the pupil came before the preference of a subject, but he also insisted that every pupil needed to know a certain body of facts. He advocated indoctrination of facts that had proved their value down through the ages. In an address delivered at the International Sunday School Convention, held at Kansas City, Missouri, June 27, 1922, Dr. Athearn said in part:

> There is a well marked tendency to ignore content as we come to recognize the place of methods and organization. Organization and methodology are valuable, but they are secondary. The world cannot be saved by pedagogy alone. It may be saved without it, but pedagogy itself is a secondary consideration. There must be courses in the Bible, philosophy, psychology, comparative religion, church history, ethics, and kindred subjects. There is a subject material of religion. The religious teacher must have a clear conception of the relation of religion to science and of religion to ethics. The great concepts of religion must be made common property of all the people.**

Ten years later he discusses this subject again in his last book: The Minister and the Teacher.[45]

Dr. Athearn promoted a program of Christian education which would in content and method represent the distinctive message of the Christian church. But this program was not static. It moved with the times. It was the church's business to take the experience of every-day life and "shoot it full" of the ideals of Jesus Christ. In order to do this most effectively the Christian leader must work in harmony with the public school leader. He should know the teachings of the public school so that he might be able to interpret them in accordance with Christian idealism. He had very definite ideas about the supplementary teaching the church should add to the public school curriculum.[46] It would be natural for him with his conceptions of the relation of secular and religious education to constantly keep his eyes on the current educational trends. He saw the public school emphasis on a three-fold program: Health Education, Industrial and Vocational education, and also the Socialized curriculum. He predicted the future for both Secular Education and Religious Education in his book, A Religious System of Education, in 1920.[47] He never lost sight of social changes. He practiced what he taught his students to do, "Keep your head in the skies, but your feet on the earth." In his last recorded address, given June 4, 1934, entitled, "Current Trends in American Education" he lists recent social changes in the United States the effect they have on education as seen in the ten social-economic goals accepted by the National Educational Association in 1931, and the

effect those goals, with their underlying philosophy, will have on the individual.[48]

So we may answer Dr. Harper's article by showing these statements of Dr. Athearn's which show clearly that he recognized the contribution of public schools were attempting to make toward the development of their citizens, but he also saw the difficulties which only the church could overcome. Education in "moral codes" was not necessarily education in Christian ideals. He differentiated between character education and religious education. He believed that "spiritual significance and God-consciousness must attach to the entire content of the secular curriculum." He expresses himself in these words:

> Unless the curriculum of the church school can pick up the curriculum of thepublic school and shoot it full of religious meaning, the church cannot guarantee that the conduct of the citizens of the future will be religiously motivated.[49]

We may say it was Dr. Borden Parker Bowne's statement "Philosophy is coldly reflective; religion is warmly active," as well as his own philosophical interpretation through personalism which brought to peak all of Dr. Lindsay's restless questing. According to Dr. Clarence Athearn,[50] his father had been vainly seeking for some synthesis which up to the time of his reading Dr. Bowne's book he had not been able to gain. "Here is what I was after, now I have found it!" Dr. Athearn is quoted as saying, and from that point on, he consecrated his own life and work to the achieving of the religious educational possibilities he thereby envisioned.

Dr. Athearn's philosophy of Religious Education, those Christian principles back of the religious training for children which he considered essential may be given in in brief:[51]

Religion ought to be within the experience of the child from the known to the unknown. Such a child's religion is simple, direct, and personal. Symbolism, ritual, vestment, cross, etc., must be explained. The child's experience and contact with religion should be happy and wholesome. It must be a religion of action, appealing to deeds of service and the like. It must be the truth as the child sees it. It must be reasonable. His religion must be free of adult statements and vain repetitions without thought (such as: "I was sinking deep in sin; I am a worm in the dust; I am a stranger here.")

Dr. Athearn says, "Religion is for all of life." It is not simply a Sunday ritual. All of life must be measured by religious ideals.

The child's ideas of God may be taught when the child asks questions. It is the duty of the conscientious Teacher of Religion to so set the stage that the child will be induced to ask questions--a natural experience which leads the child to ask the questions concerning God, Jesus, Love, Goodness, and the like.

After asking "What is Religious Education?" Dr. Athearn gave his students this definition, based on that of Beggle's: "Religious education is the introduction of con-

trol into experience according to some great ideal." Dr. Athearn's Christian education is the introduction of control into experience according to the ideals of Jesus Christ.

The Basic Philosophy of Dr. Athearn considers that the control of the Individual should be Christ. He is the Guiding Example--the Great Teacher. The Christian should measure his life by the life of Jesus Christ. His philosophy emphasizes a synoptic view of life.

Dr. Athearn says Religious Education is a principle of Religious administration--the whole program of the church as a teaching program. It is not a matter of theory OR practice, but BOTH philosophy and ethics. The religious educator has the practical task of demonstration.

Basic in Philosophy is not only the theory, but the ideals and attitudes. Belief and faith are essential. He conceived that one's Philosophy of life helped in answering three vital questions: 'What' is it? (Examination); 'What' does it mean? (Interpretation); 'What' is it worth? (Value) (Evaluation).[53]

There are those who rate Dr. Athearn's abilities as a philosopher and scholar relatively lower than his practical activities, but that is not to say he has no philosophy; he has, it is living and vital. He is a personalistic idealist when he philosophizes. In this he stands beside such men as James Ward and W. A. Sorley of England; Hocking and McDougal of Harvard; Calkins of Wellesley; Brightman and Knudson of Boston University; Withers and Horne of New York

and others of like thought. He stands in contrast to such pragmatists and materialistic philosophers as John Dewey, of Columbia, John B. Watson, W. H. Kilpatric of Columbia, Dr. Edward Scribner Ames of University of Chicago and Dr. Durant Drake of Vassar.[54]

His philosophy is revealed further by his implying that the great goal of human development is to glorify God in the whole personality of man.[55]

Dr. Athearn was a man of broad vision. It was because he could see so much further and over so much wider range of activities than those with whom he worked, that differences of opinion and friction at times developed. We must admit that he had a restless, determined critical streak in his nature but was not this brought about oftimes by the indifferent co-operation, sarcastic allusions and injustices which at times he was called upon to bear with what Christian patience he had? He was a prophet ahead of his time.

He was a patriot, a citizen of a patriotic center of civilization and believed in the preservation of democratic spiritual, moral and intellectual integrity.[56]

He was no "arm chair" philosopher, but a fighting leader who knew conditions and boldly (sometimes even belligerently) faced all issues. His strength far outweighed his weaknesses. His influence and contributions are known in all educational circles.

D.. Athearn was almost a scientist in his careful detail and comprehensiveness. He presented a detailed solution for a wide variety of phases in the field of religious education.

1. The many-sided program for the Church school (Church School, 1914).

2. The co-ordination of secular and religious education by a national system of parallel schools (A National System of Religious Education, 1920).

3. Religious educational conditions in a great state (Indiana Survey, 1926).

4. Organization plans for a city (The Malden Plan and others, 1917-1922).

5. Program to reach "every child. . . . guaranteeing a trained religious teacher for every child in the nation." (Religious Education and American Democracy, 1917).

It was the dream of Dr. Athearn to see developed a Dual School System. He wanted religion not alone to be taught to the pupil, but to be absorbed, caught by the pupil. He insisted it was only in this way character could be built. Formation rather than reformation was a favorite expression of his.

There were obstacles, and handicaps to be overcome in his day before the Church school could begin to approximate his dreams and so it is today before the Church school can really come into her own and hold her own position in the regard of the general public which the secular school

has attained.

It is now twenty-five years since Dr. Athearn first coined the term "Church School." A portion of those years the World War distracted people's attention from educational problems to militaristic interests. Since that time this country has been recovering from the effects of that War and its resultant depressions. Reconstruction and revival nationally is a slow painful process and the time is not yet, when the Church can take up the task which Dr. Athearn had to lay down. However, the church has been making progress even if it does seem to be still far away from the goal he set. We absorb some of Dr. Athearn's enthusiasm and with him, believe it eventually will be realized.

In the International Journal of Religious Education for February, 1928 an article appeared entitled "Who are the Leaders of Thought in Religious Education?" Of the five educators listed as "leaders of THOUGHT in religious education, Dr. Athearn is ranged in second place, which demonstrates the fact that his worth was recognized as being scholastically high in rank.

Although he was a man of deep philosophical thought, he was likewise a man of action. He was a real "go-getter" as Mr. Harris calls him.[57] Athearn the man, was practical, tenacious, insistent, progressive, powerful, a driving force, a promoter, salesman, and with all deeply religious. It would be only natural with such characteristics as these, that at times his will and desires would clash with those

who could not follow him in this rapid planning and thinking. We do not wonder that in circles where he powerfully [illegible], that those who were not of the same mind as Dr. Athearn should accuse him of being quarrelsome. He was a man of strong conviction and opposition did not daunt him. To some people this would be considered a grave fault in the man, for many times his unyielding convictions led to his having to change his position on more than one occasion, but rather than a fault may we not now see it was his very strength of character which brought into actuality for his day which are still goals to strive for in our day?

CHAPTER VI

CONCLUSION

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of

Walter S. Athearn

CHAPTER VI

CONCLUSION

Tributes to the Efforts and Contributions of Walter S. Athearn

There is no better way to judge an educator's contribution in his chosen calling than to learn what those who sat under his instruction, had to say about the instructor. Let us see what some of those who knew Walter S. Athearn, have to say about him:

> "To Wokcan (Walter Scott Athearn), we offer you our appreciation of your devoted interest in the cause of religious education. As a Pioneer in Church-life, holding aloft the lighted torch of intelligence through sound pedagogical practice, we admire you. As a Soldier of The Cross fighting for righteousness in Community Life by the creation of a community religious educational consciousness, we join you in building here "a holy city." As the champion of Childhood and Youth against vested interests that seek profit from the religious education of children, against Church apathy that listens with content to a pulpit presentation of other-world theology, against ignorant experimentation in the cure of souls by untrained teachers, against spiritual illiteracy everywhere and the sectarian manipulation of the religious training of America's future citizens, we follow your leading.
>
> As Teacher, inspired with the passion of the Kingdom's coming here and now among us, we thrill with the commission you give us as we fare forth to the fight with ignorance, stupidity, selfishness, and sin-begetting sloth. As Prophet of a new day, in which Religion is taught to childhood and Youth and the Jesus Way is made possible in Community and World life by the understanding and practice of the living Jesus, we move forward with you to "possess the land."
>
> Fearless, watchful, inspiriting, path-finding, we join you in your righteous adventure in laying the path

> of the King in human life and glory in the comradship of our enterprise to bring God into the everyday. We pledge our loyalty to the Fellowship of Kindred Souls and hail thee as Wokan--Prophetic Voice.
>
> Your Pupils and Friends.[1]

The following are thumb-nail descriptions of Dr. Athearn as a person.

"He always made you feel comfortable. He never made you feel small or unimportant. He let you in on his great plans and secret dreams. Dr. Athearn was a great Idealist."[2]

"He was the hardest man to have a conference with--and the hardest man to get away from."[3]

"He believed in intellectual freedom in the Classroom. He often said, 'Wherever religion fits in well, be free to discuss it.'"[4]

"Dr. Athearn had many enemies--was a born fighter. He was a fighting prophet--'Woe is me if I preach not the gospel' and 'Thus saith YHWH' were the lodestones of his life."[5]

In response to a request to Dr. George H. Colliver, Head of the Department of Religious Education, College of the Pacific, Stockton, California, that he write something of his recollections of Walter Scott Athearn, as his instructor while Mr. Colliver was a student at Boston School of Religion and Social Service in 1916-17, I quote the following:

> You asked that I make a statement concerning Walter Scott Athearn which is a great pleasure, as my memory of him is one of the most pleasant of all the teachers I have known.
>
> Walter Scott Athearn, to my mind, was the greatest

prophet in the field of religious education that we have had to date. Coming from the field of public education where he taught successfully he saw clearly the limitations of our secular education and in his Religious Education and American Democracy [illegible] of education. His work was recognized by our national government in that following the war Dr. Athearn's formulae for a democratic system of education were recommended to the young democracies that arose following the great war. His election to the presidency of the World's Sunday School Association at the same time was a similar tribute.

Realizing the all-important need of adequate leadership in religious education Dr. Athearn developed the first Community School of Religious Education in Des Moines, Iowa and teacher training was always his major theme. The Malden School and others that he established bear testimony to his statesmanship in this regard.

As a teacher Walter Scott Athearn was recognized as one of the hardest working scholars of his day and literally worked himself to death. He was exceptionally stimulating as a lecturer and human as well as sympathetic in his approach to his students. He had a fine sense of humor and ripples of laughter were the order of things in his classroom. He knew precisely what his ideas were and was a great "battler" for his point of view. But I never knew him to be ungenerous or unfair to an opponent. He was one of the first to point out the lamentable weakness in the behavioristic psychology and asked and gave no quarter in standing unequivocally for personalistic and spiritual values in educational philosophy.

Athearn, his critics not withstanding, was the outstanding protagonist of a unified and integrated educational program within the church. For him the church and the church school were one and indivisible and to him goes the honor of giving popular form and common usage to the expression, The Church School. No phrase could more property represent his view of the unity of the two.

Personally, this great teacher did more for me than any other teacher in helping to formulate a philosophy of religion and of education and in suggesting the practical procedure that the church must follow if it would make its largest contribution to the welfare of the race. His principles applied to practical tasks in the local church have fully vindicated the clarity of his insight and the practicality of his educational ideals. In my judgment, if the church goes forward, it will go the way Athearn directed.

Sincerely,
George H. Colliver.

Dr. Walter J. Homan, Head of the Religious Education Department of Pacific School of Religion summarizes his evaluation of Dr. Walter Scott Athearn in the following words:

> Dr. Walter S. Athearn was a great teacher and prophet of Christian Education. He was the pioneer in our present graded program of Religious Education. He, more than any other, stressed the need for a profession of Religious Education. [illegible] to Boston University, School of Religious Education, he developed an ideal program of leadership training. His students are found throughout the world in lay and professional activities in Religious Education.
>
> Dr. Athearn believed that Religious Education must be intellectually respectable. Therefore he insisted that students of Religious Education must be well-educated in philosophy, psychology, sociology and science as well as in the more definite fields of religion. He raised to a new academic level, courses in children's and young people's work in Religious Education. Courses in Organization and Administration of religious education were put on a par with similar courses in secular education. He gave a new, dynamic incentive to courses in art, drama and music as applied to religion.
>
> As a college administrator he was efficient, yet kind and considerate. He was always fair. He was a hard worker himself and expected his associates to work also. Before a group of faculty and employees at Boston University School of Religious Education, Dr. Athearn said: "always remember we are running a school of religion. We are different. Even when you answer the telephone - remember this."[6]

Dr. Athearn was a dreamer, an idealist. He caught a vision of the field of Religious Education and brought that ideal to practical realization. But Dr. Athearn's greatest value was his ability to inspire others. His idealism made idealists of others. He always had time to counsel students - to be their friend. Somehow, he had the unusual insight which [illegible], unrealized abilities and he helped students to realize those powers within themselves.

Dr. Athearn - teacher - prophet - and friend.

Walter J. Homan, with Dr. Athearn as major professor, MRE Boston University School of Religion, 1924.[7]

At the time of his passing the Board of Trustees sent the following letter to the family:

Mrs. W. S. Athearn and family
Malden, Massachusetts

Dear Friends:

The prophetic voice is stilled yet the message he voiced, championed and lived, cannot be silenced. He and his powerful influence, through his spirit, his writings, and persons he has taught and inspired, through his family and friends, will stride down the years a growing influence.

Clear and inclusive thinker, aggressive and far visioned leader, indefatigable worker, loyal champion of great principles, staunch friend and Christian, - in five short months, he has won an enviable place in the lives of the faculty and students, in city and state, and in our hearts.

We are shocked and stunned by his sudden departure, by your loss, by ours, by that of the school and that of the educational world. Yet we shall go forward in firm attempt to make Oklahoma City University worthy of his ideal and to bring it to the place he visioned for it.

The Trustees of the University extend to you our sympathy and commend you to our great, good Father whom he and you know, to whom he has so often helped others in times of need, and, in whom he found a philosophy of life adequate to every need including his own crossing of the great divide, and the need of you, nearest and dearest to him, who tarry on this side.

"The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee; and give thee peace."

Sincerely yours,
Board of Trustees,
Oklahoma City University
Secretary,
Fred W. Ingvoldstad.[8]

At the funeral services, held in Central Methodist Church in Malden, Massachusetts, Dr. Earl Marlatt and Dr. Henry Crane spoke words of appreciation and tribute. Dr. Marlatt composed the following poem in remembrance of his friend and former dean:

That which remains
When other beauties fade,
That which is light,
When all beside is shade,
That which lives on,
When lesser passions die,
Is God in us-
Good-morrow, Friend,
Goodbye!

A digest of Dr. Henry Crane's funeral address pictures the characteristics of this great educational pioneer:

> Dr. Athearn was a great teacher, guide, inspirer, teaching himself, not a subject, teaching truth, loyalty, courage, with that inner force which made him so potent in the classroom. The characteristics which made him what he was were not personal peculiarities. It was a spiritual achievement, torn from the heart of God, and appropriated by him only after disciplining himself to match the mood of his Master.
>
> His faith in a universe God directed, gave him an adequacy in his philosophy that made him almost dogmatize, but with impunity. His faith was in an intelligent, loving will guiding the universe, and faith, in a specific task, which never wavered. . . . .
>
> He had faith not only in the world, his profession, but in humanity. A faith that could take all sorts of punishment, the bitter experiences that were meted out to him by human beings, could take cruelties that were unspeakably hard to bear because so refined and so cleverly expressed. . . . .
>
> Last of all, he had faith in himself; a fundamental dignity that expressed itself in the poise of his entire being, never, I am confident, thinking more highly of himself than he ought to think, and never, I am proud to say, thinking more meanly of himself than he ought. He was free from the modern victimizing that is going on, because I am conscious of a conspiracy of discouragement everywhere in evidence that seeks to minimize the essential value of the human spirit. He knew himself to be living to the best of his ability as a thoroughbred; hence he bore himself with the dignity and self-respect that made even his enemies admire him.
>
> He was a great teacher because of his mastery of his teaching work as such. He scorned any slipshod practices, exacting from himself a thoroughness and a discipline that cost him perhaps his life. He could never be satisfied with anything else than his best. The finesse of skill, the mastery of technique, were a constant challenge of inspiration to all those who touched him.
>
> Then, too, he was a great leader, in perhaps the

most worthwhile campaign of our modern age--crusade, or cause--the cause of religious education. Anticipating the movement of social interests, he never allowed himself for one scant moment to lose faith in the importance of the cause, simply because it might lose popular appeal and vindication. He could wait and not grow tired by waiting.

He, to me, as no other contemporary whom I have known intimately, seemed to fulfil the fourfold test of a moral leader in any age. First, he had the vision, he saw the light, he had the dream, he held to the ideal unwaveringly. That is always the first function of a moral leader.

Secondly, he sought with every conceivable means adequately and effectively to interpret his dream to his age, to make the dream descend from the high regions and walk the dusty road, so the wayfaring man and the fool should catch at least for the moment its shining splendor, and could never be quite the same after having seen him once. He could take limitless hours to interpret with meticulous precision and thoroughness what he dreamed about to the humblest student, as to the president of his Board, to the casual acquaintance as to his intimate friend. . . . .

The third function is the willingness to accept leadership and the responsibility for guidance in any field, be it small or great, that calls you for now or for tomorrow, not side stepping it, not evading it, not shifting it to other shoulders, but accepting it, and accepting it eagerly, so that if the cause goes, he is known to be responsible, if it fails, he bears the blame. For its success or its failures he takes the responsibility. That is the third function of a moral leader, never by any ingenious device placing the responsibility on other shoulders, making himself immune to results, having a facility for leaping in at the strategic moment if the cause goes, saying, "Ah, I have done it," but standing apart if it fails, saying, "I have had nothing to do with it."

The fourth function of the moral leader is the recognition that his call to higher ground inevitably involves the creation of a tension, which tension gets itself expressed in innumerable ways and calls, on the part of the champion of the ideal, on the part of the moral leader, for some sort of suffering; recognition of that, and then willingness--more than willingness, eagerness, to accept whatever measure of martyrdom is necessary for the unequivocal championship of his cause. That is the fourth and final major function of the moral leader. . . .

And so his physical presence was a symbol of an undying flame. We can no more see him in our midst. One

cannot but regret his going. And yet one can submerge one's loss in the very living of such a life, as it sheds its beneficent influence on every heart that loved him.

To the marching soul of this great soldier of the Cross I pause this silent moment and salute.

WALTER SCOTT ATHEARN

He came with shining swiftness through the mist
Of bitter years, and where before had been
Uncertainty, he pointed out a way
And we moved upward.
As suddenly, as swiftly as he came
His brave heart flickered - flickered
God smiled and waved a welcome hand
And he was gone.
And here are we. Remember -
He pointed out a way.
--Hiram Doty
(Student at Oklahoma City University)[10]

What expressions best describe Dr. Athearn's principles? These are a few:

1. Personalism.

2. The value of the individual.

3. Professionalizing Religious Education.

Walter Scott Athearn was a rare personality. The Prophet of Religious Education, he combined the vision of the Seer with the exactness of the Scientist. His masterful leadership of the American Religious Education Division of the Interchurch World Movement with the publication of the [illegible] volume cyclopedia work, The Religious Content of Religious Education is [illegible] proof for this statement. The scientific technique of these volumes is the envy of lesser leaders and the guide for sincere workers in research. His long experimentation in the community training council idea, beginning in Des Moines in 1912 and culminating in the

superb community religious educational system at Malden, Massachusetts, is offered as further evidence. The creation in Boston of a great vocational school for the training of professional religious educators, where sound educational theory and practice joined to a personalistic interpretation of religion leads to vocational religious educational degrees is submitted as the supreme test. Prophet, Scientist and Teacher, he had all the humanness of a Friend.

He was well known to all American Youth attending Summer Conferences, and was always considered a good addition to any conference faculty. Busy as he usually was, it was always fun for him to join in on the hike, ball playing, swimming, fishing, or just being chummy. Garfield's definition of a college could very well use the name of Athearn as easily and as appropriately as Mark Hopkins. To all those who knew him, he will always be "Wokcan"--Prophetic Voice.[11]

Dr. Athearn prophesied a brighter future for religious education. Numerous flashes of this quality in the man appeared throughout his life. It is true that many of his conclusions, such as those regarding national spiritual illiteracy, lack of proper Church school equipment, inadequate time and financial support, and poorly trained and supervised religious workers, are dark enough to delight a pessimist. But such matters seem only to have called for brighter prophecy, for more valiant fighting and more determined endeavor on the part of the outstanding educator. He

said again and again, "The stage is set for a phenomenal forward movement." He was looking forward to a sectional System of Religious Education. His call to arms was sounded in his proposed program for "an aroused Church, a nation-wide program of religious education, and a system of professional teacher-training and leadership."[12]

Character Building in a Democracy, [illegible] for the most part of a brighter future. Dr. Athearn calls Chapter VI "The Church Schools of Tomorrow." In it he gives further instances of his prophetic spirit. One should recall Dr. Athearn's vision of how his Zone Plan might eventually work out for a unified religious educational system. He made frequent reference to "A system of religious education of thousands of teachers, millions of pupils, billions of dollars."[13]

Looking back upon Dr. Athearn's work we may consider two things. He was an unfailing optimist, which was closely allied to his prophetic outlook. He scorned the thought that "evil would ever win the day." He was a crusader against wrong theory and practice, against social unrighteousness. He was practical, enthusiastic and firey, positive in his work and decisive. He believed that ultimately right would triumph in the end and he was willing to wait for it. He realized all too well, that religious education was building of an educational program for the local church and community by slow progress, yet he had the boldness to speak and plan for a National System of re-

ligious education.

We have seen throughout the pages of this discourse that Walter Scott Athearn's educational program was not a "hit or miss" plan, but was based on a philosophy of education which developed out of a carefully thought through philosophy.

Dr. Athearn's life as surveyed all too briefly in these pages disclosed a virile leader with a persistent purpose and clear vision. As a public school educator he steadily enlarged his field from that of teacher to dean. As a religious educator he struggled through mental problems until he discovered a fact of which he was certain, then all the educators' devices and all the educators' threats could not pull it from him. His work at Boston University not only internationalized the School of Religious Education and Social Service, but also popularized religious courses in colleges and universities. The Dean became well known, but his enthusiasms won for him a forced resignation. At Butler University Dr. Athearn either had to give up his ideal of integrity or his position and he preferred to give up his position. His work at Oklahoma City University looked promising, but the sturdy educator did not live long enough to see the fulfillment of his dreams. He has been well characterized as a "great leader and a great leader."[14]

The philosophy motivating this great teacher and leader grew, as has been stated, out of a mental struggle. The struggle ended when the two-fold combination of Dewey's pragmatism, Harris' Hegelianism, became synthesized in Bowne's Personalism. Dr. Athearn became a personalist in his philosophy, and out of this philosophy developed his educational theories. His ideas can best be stated by repeating one of his most popular statements,

> A moral and religious education built on self-psychology, personalistic idealism and synoptic logic will save the basic Christian concepts of a personal God, Immortality, prayer, divinity of Christ etc., lead to theism for the church and democracy for the state."

He believed in the immanence of God and the value of the self. He expressed these beliefs in a personalistic creed.

The basic principles underlying his philosophy of education were all interpreted psychologically. The biological interpretation of evolution was supplemented by a psychological interpretation such as would represent definite progress from "biological instincts to conscious interests." Euthenics was accepted as the sociological theory, for it promoted conscious endeavor. And ideals which could be built up and achieved by a person--the immortal "I"--were the psychological principle basic to social progress.

Out of this three-fold psychological foundation developed Dr. Athearn's pedagogical and curricula theories. He initiated and promoted the newest methods in religious education. He emphasized the child rather than the subject.

He believed in activity, but he did not believe that pedagogy could save the world. There was a content unique to religious education--a body of facts, a faith, ideals that needed to be taught. And if a procedure of teaching neglected these it had no place in Dr. Athearn's educational program.

The reason why Dr. Athearn condemned certain types of the project method was because they grew out of a behavioristic psychology and a materialistic philosophy which did not allow for these spiritual emphases which he felt were so vital to Christian growth.

Dr. Athearn promoted a program of Christian education which would in content and method represent the distinctive message of the Christian Church. He believed that this program should keep up with the times, should be correlated with public school curricula and activities. He believed that the curriculum of the church school should "pick up the curriculum of the public school and shoot it full of religious meaning."

Out of these philosophical and educational principles grew some very definite [illegible] procedures. The first laboratory of Dr. Athearn was the church school. He promoted a four-fold program of instruction, worship, instruction and fellowship. This program was conducted through a carefully organized school from the nursery department to the adult including leadership training for all teachers. The findings from the Indiana Survey of Religious Education suggested

definite needs of the church school. From these findings, Dr. Athearn formulated practical procedures for the betterment of the local church school. Then he emphasized that the local school in order to accomplish its work must have unselfish support of the church. But all the instruction could not be taught on Sunday. As a result of this conviction grew the plan for the dual system of schools. Dr. Athearn believed in and forcefully advocated the plan until his death. To him it was the one solution to the problem of safe-guarding a Christian democracy.

Most of Dr. Athearn's life was spent in a university. He gave freely of himself to the cause of collegiate and professional training of Christian workers. He believed that religious education was worthy to be classified as a part of higher education. He advocated that church colleges devote their full time and strength toward this purpose.

It was through his efforts the School of Religious Education and Social Service of Boston University developed a new system of degrees comparable in requirements to the standard bachelor, master and doctor degrees. He pioneered "in the fields of knowledge and service not previously developed for academic purposes" with the result that curricula were built up which led to many new academic activities.

Another contribution of Dr. Athearn was the insistence that such subjects as psychology, philosophy, social

science, Biblical history and literature, and religious education, etc., be included in the undergraduate curriculum.

Not the least among Dr. Athearn's contributions to higher education was himself--his personality, his Christian Spirit. His ideals for Christian conduct permeated the whole school life. He was the personification of the "school spirit" he endeavored to promote in the lives of university students.[15]

"Consecration" by Stanley R. Hopper, published in Zion's Herald[16] was Dr. Athearn's favorite poem. He had made this type of Consecration of his life. It portrays the man. Nothing so clearly identifies a man as his Codes or Mottoes which govern his philosophy, and his actions. We have here the verbal expression of Dr. Athearn's attitude toward his calling and his dedication to it.[17]

CONSECRATION

"There is a devotion which is loftier than loyalty to the world, that is devotion to the world that is yet to be;

There is an honor which is greater than mere acquiescence, that is the honor of a man to his Mission;

There is an integrity which is nobler than serving well, and that is the integrity which will not betray its soul's most eloquent dream."

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CHAPTER VI

Pages 142 to 157, inclusive.

1. The American Youth Foundation, "The Four-Folder," February, 1925, p. 26.

2. Comments from former pupils of Dr. Athearn: Dr. Homan, Dr. Colliver, Wade Carter, et. al.

3. Ibid.

4. Ibid.

5. Ibid.

6. Contributed by Dr. Walter J. Homan, Head of Religious Education Department, Pacific School of Religion, from his recollections of Dr. Walter S. Athearn.

7. From letter of Dr. Homan to writer, March 9, 1939.

8. Used by permission of Mrs. W. S. Athearn.

9. Mabel Elsie Locker, Thesis, M.R.E., Teacher's College, Temple University, May 1936, pp. 18-19.

10. Ibid.

11. J. L. Alexander, "Four Folder," p. 30.

12. Alfred P. Harris, "Walter Scott Athearn as a Religious Educator," M. A., 1929, New York University.

13. W. S. Athearn, Character Building in a Democracy, (New York: Macmillan Company, 1924), pp. 97, 98.

14. Dr. Crane - see Mabel Elsie Locker's notes.

15. See Mabel Elsie Locker, Summary and Conclusion, pp. 100 ff.

16. Stanley R. Hopper, Zion's Herald, December 3, 1930.

17. Loaned by Dr. Clarence Athearn. This framed "Consecration" held a conspicuous place in Dr. Walter Scott Athearn's office, according to his son.

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